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and
THE WORLD TO-DAY

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DESERT DIARY

SPAIN TO-DAY

THE PADRE IN THE FIELD

THE BACKWARD PEOPLES

CHARITABLE DOGMATISM

"ALLAH IS FILLING HELL!"

THE BRITISH EMPIRE

APPROACH TO HINDUISM

SPIRITUAL THERAPEUTICS

Full List of Contents Overlea

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¶ "He shall speak peace unto the nations; and His dominion shall be from sea to sea."—Zechariah 9:10

World Dominion and The World To-day

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WORLD DOMINION

and

The World To-day

An International Review of Christian Progress

Vol. XXI. No. 5 September-October, 1943

Mrs. Harrison joins her husband (Dr. Paul Harrison) in his work in Arabia, even accompanying him on his extensive and wearing tours. This article, extracted from "Neglected Arabia," shows us the life of the desert-dwellers, interpreted sympathetically.

Desert Diary

Anna Monteith Harrison

OUR path lay to the west, where the sands stretched out to meet the sky. With loud chugging our engine started. Our bulging truck became a craft embarking on a sea of sand. Great golden waves loomed ahead, and we rode over them like a ship in a storm. Nothing could be heard over the wheezing of the engine and the wrenching of the truck. The strain began to tell, we lost our momentum. Finally, in a trough of light sand, we slowed to a stop.

While the car was being dug out, Gamasha and I walked on ahead. Over the crest of the next great wave I walked down into a world that was all alone by itself. Its silence was breathless, its vastness shimmered off into infinitude. Dunes, sculptured with the abandon of the Master Artist, lay with their creamy faces against the sky. Their beauty filled me with awed elation. For a moment the mortal in me seemed to lift—and I was one with what had been and would be.

Eventually, with less digging out than we had expected, we came to the edge of the sands. Our car was once more upon solid ground, the sun-baked clay of the lowland. The *daleel* relaxed his vigil and put his hands inside his cloak. Burhaan, whose centre of gravity had been much disturbed by our swinging and swaying, had lost his breakfast thrice over and was crumpled in a most undignified position over his box. Gamasha was rubbing the bruises off the top of her head. Hassan, who always had a word for anything and everything, was offering witty comments on the trials of travelling.

The green line on the horizon marked the beginning of the oasis. Half an hour later, we were among the date gardens, riding between rows of stately palms. El Hassa is the name given to this great oasis section, fed as it is by a series of natural springs. We were headed for Hofhoof, the capital, a large town lying on the western edge of the gardens. The trees were casting long shadows when we rode out from under them and saw before us the jagged outlines of a

walled city silhouetted against the sky.

Skirting the old moat that followed the walls, we came to the large north gate set under its twin turrets. Visions of bygone days came before my eyes. I pictured Turkish pashas looking out from the small windows, horrified at the sight of Bedouin hordes laying siege against their walls. Instead, a young guard in khaki uniform rose to his feet and beckoned us to stop. Asking for our names he wrote them on a small piece of paper held in his hand. Then, with a click of his leather shoes, he saluted us. The Ameer, he said, was expecting us. Would we proceed to the small gate ahead and then turn right? We had arrived.

OUR first piece of medical work has gone off beautifully, and how thankful we are. We did not know till we were here that the Ameer's only daughter needed her tonsils out, but that, it seems, is the special reason for our coming. The operation was performed in his own house. Everything, from operating table to scrub brushes had to be carried over there. It made a spectacular procession, to say the least.

Gamasha and I were sent over to get the patient ready. She was led in by two slave women—all three heavily veiled. An unpromising picture. The utmost diplomacy was called for. Modesty had to be preserved at any cost. Gamasha dismissed the slaves and got the girl on the table, but the veil was being held tight over her face. But Gamasha has not had her years in the women's hospital for nothing. Even as she assented to the tearful demands of the patient, she slowly pried up the black veil and slipped the white mask underneath. Down went the drops of chloroform. "Count," she ordered: "*Wahid — ethnain — thalatha.*" The girl's voice began to trail off into a thin moan. The veil was removed. On came the doctor and his assistants.

I saw the Ameer for a moment after the operation. His daughter, coming out of the anæsthetic, began to cry for him. I smiled at her fretful voice demanding him to come. No one in the whole realm would dare to speak to him that way. Only to this one girl was that unspeakable privilege given. For the name of Ameer is a name to make even Bedouin tremble. So feared is he that even in the open desert men dare not commit a crime. His judgments are swift and terrible, and they have brought law and order into every corner.

He appeared suddenly in the doorway, causing consternation among the unveiled slave women. His short, stocky figure disappointed me. I had pictured him as tall and austere. For a second he plucked at his black, bushy beard and sent a hasty greeting in my direction. Then, still standing in in the doorway, he looked down at his daughter. "Be a woman. Do not cry," he said sternly but kindly. Then he turned quickly and disappeared.

Gamasha and I go each morning to apply hot cloths and answer questions. I am trying to clear up the mystery of our medical practices and combat local theories concerning disease. If I can persuade my daily audience that enlarged tonsils are not caused by the evil eye, nor yet by taking a bath in the full of the moon, I shall con-

sider myself a modern miracle worker. In the meantime, the town is surging with rumours about the operation. One section has it that we removed our patient's head and put it back on again. Another is spreading the word that several evil things were taken out of her stomach. Many think she is still deathly ill. But all agree that this is a great doctor or the Ameer —may he be given long life !— would not have let him do anything.

IT is a laborious business being a woman in this land. I am wearing Arab clothes rather than furnish the people with the spectacle of our own. At this late day I do not want to be called immodest ! Long ample gowns are, of course, better fitted for sitting on the floor. Even my unskilled genuflections go by unnoticed. I can shift my limbs as I like. But oh, the sheer quantity of my clothes ! I can manage as long as I sit still, but when I walk I am undone. Even my head is swathed and bound, not an inch of my neck can be exposed to the light of day. My sleeves are down to my hands and both hidden under various folds and drapes. If I so much as put my head out of the door I must veil my face and put on my local *bisht*. It is a tremendous cloak of coarse sheep's wool and hangs from my head to the ground. In it I cannot decide whether I feel like a circus tent or the grandstand.

Gamasha and I have made a few calls, although here that is not considered a suitable occupation for decent women. Women of high standing very seldom go out of their houses. The Ameer's wife can get to her sister-in-law next door through a connecting passage, but even this she does only to give the feast day greetings or in case of death. Yet Arab etiquette is much more rigid than is our own. It follows a definite and invariable pattern. And I think this is the reason that life, even in a secluded harem, does not go stale. A well kept formality raises it to a high level and preserves it from decay. This ritual of hospitality calls for only a cup of coffee, but it is given to the woman of low degree with the same dignity as if it were being offered to a king.

It is a fine thing to hear the exchange of greetings among the women. Poets must have carved the well turned phrases. To listen to them is to hear music, and more. It is to be made to feel that life has meaning and beauty, that human relationships are full of grace and dignity. Women suffer much in the East. They are deprived of much that makes for happiness and comfort. It is to their eternal credit that they will not bow the neck to pain or ingratitude. Their spirits are unbroken as they lift their heads and accept life's gifts, of good or evil. They know that to clothe common things with grace and beauty is to keep the heart glad. Gracious words may be given and received by rich and poor alike. They make for pure democracy. I think the Arab has learned that better than anyone I know.

At the end of only a week in Hassa we were told that the King wanted us in Riadh. There was nothing to do but pack our boxes and go. King's orders are not questioned here. Our caravan consisted of one large truck and one sedan. There has not been a

drop of rain this winter and the roads were unspeakable. The cars were loaded beyond imagination. Our sedan could not be started except by being pushed, and yet it was considered fit to make a three hundred mile trek across that desert. The truck, carrying our heavy hospital boxes, drums of gasolene, tins of oil, casks of water, besides a dozen or more passengers, had no spare tire. The driver had left it entirely to Allah to see him through. Evidently he had overestimated his claim for divine protection, for, when still hours from Riadh, he had a blow-out. The truck and its occupants had a weary wait till we could send a rescue party back for them.

WE camped two nights in the desert. At sunset Sa'ad, our Bedouin guide, would scan the landscape for firewood. When we would come to a hollow, dotted with clumps of dry brush, he would motion the driver to pull to the side. Then every man knew his duty. Passengers went off in all directions to pull up the thin stalks. It would take many armsful to supply us with fuel.

Sa'ad was a fine specimen. I had watched him all day, sitting like a falcon on the front seat, beside the driver. When the road was bad he did much directing with his stiff, jerky fingers. Never did he seem uncertain about his course. The desert, so unintelligible to us, was to him an open book. From under his shaggy brows his eyes shone like twin pools of dark fire. His cheeks were deeply lined and thin. Below his large mouth a scraggly beard was beginning to grey. Once when stopped at a well, Sa'ad showed his character. We were late, and we were out of water. This was a very small well, but it was the only source of water for miles around. Bedouin and their camels were already crowding it when we pulled up. Our men were in a hurry, and they demanded their rights as the King's caravan. But the Bedouin at the well were in no mood to give up their places. Anger flared up like a sudden fire. There was hot talk of settling it with guns. Then I saw Sa'ad walk over to them. His voice showed no trace of concern as he spoke to them. There was utter courtesy in his manner, and his words were slow and easy. And I could see that under his coolness their heat expired. Like so many children they all became quick friends. In a few moments the combined forces were pulling at the ropes, and laughing as they worked. We got our water eventually, and moved on.

The lovely thing about a desert journey is the comradeship it engenders. The Bedouin, who otherwise would have held aloof, considering us a different and inferior breed, began to look at us with friendly eyes. The common road, the shared food and water, their beloved desert, had made us brothers. The light that shone from their eyes was a new light, and was a coveted boon. It was with no little pride that we realized we had been accepted into the circle of the élite, the desert fraternity.

PAUL has been to see the King. We are here, apparently, to treat the eyes of one of his daughters. I am to go out to see her to-morrow. The boys have unpacked the boxes over

in the town's dispensary. Their report of that centre seems hard to believe. Could it be that here in the capital the only provision for medical needs is a dirt-floored, dust-covered, mud house, from which drugs were grudgingly dispensed to those who have the courage to go there! Paul and the boys will begin to treat people there to-morrow. Already the Bedouin are asking when they can come in. . . .

Christmas in Riadh—without a Christmas carol or a Christmas child. I have often wondered what it would be like—a land that did not know Christmas. Now I know. And it is what I expected—a land that does not know how to heal the sick, nor cleanse the lepers, nor preach good tidings to the poor. We have read again Luke's matchless story of the Nativity. We have been thanking God for the Holy Child—for our own dear children, and for all love. Now we shall close the day with a prayer for this land. May the angels sing again over these eastern hills. May the shepherds hear and be glad. May wise men go again in search of their King. May the spirit of the eternal Son of God be born again in us all.

(Another instalment from this Diary will appear in our next issue.)

The Desert King

KING Ibn Saud, the ruler of Saudi Arabia, a desert land on the borders of the Red Sea, is the key man of the Near East. By bribes and wooings, the Axis Powers tried to win his favour, for with him as an ally they would have been in a strong position to attack the Suez Canal and its adjacent lands. But all such efforts have been in vain.

Born in Riadh in 1880, King Ibn Saud is tall, lanky and raw-boned. At the age of fifteen, he started to fight for his kingdom. The beginning of his married life was signalized by a series of exploits to re-establish his family's prestige. With eight companions, he attacked the town of Riadh, killed the Governor, and captured the fort.

An avowed Moslem, for the best part of his life he has sought, by sword and speech, to unite the Bedouin tribes. Through his fanatical zeal, neighbouring Arab territories have been added to his own, until now he has a desert kingdom of more than 800,000 miles, with a population of six or seven millions. By the installation of the radio and the telephone, and the construction of good roads, he has modernized his country.

His rule is characterized by a ruthless justice. Summary punishment is administered in the market place to a thief by striking off his hand, and to a liar by cutting out his tongue. Minor offences are punished by flogging. The black market would not be tolerated in Ibn Saud's kingdom.

All attempts to curry favour with him have failed. On being told by a Nazi agent that Hitler and Mussolini would protect his kingdom, he replied: "If that is true, then indeed I have lost my power, for I believed I did not need protection. If it is a lie, then it is you who need protection!" The agent departed as swiftly as camels could bear him.

¶ *A penetrating analysis of Spain by one who has lived among its people*

Spain—To-Day and To-Morrow

"Onlooker"

AS regards the situation in Spain to-day, it is difficult to get reliable news. On almost every subject there are conflicting reports. Letters are heavily censored and convey little real news. Even travellers returning from Spain cannot always be trusted to report facts, as oftentimes their bias for or against the Franco régime unduly colours their thinking. I cannot even trust myself, for I frankly confess to a bias against Franco as a declared enemy of this country and of all for which we stand. I will, however, do my best to be impartial and, as far as possible, give the facts as I know them, leaving the reader to draw his own conclusion.

IT is strange that there are still people in this country who think of General Franco as a "great Christian gentleman," only awaiting an opportunity to show his goodwill toward Great Britain. There may be a legitimate difference of opinion as to the former, it is quite possible that he headed the rebellion with sincere, though possibly mistaken, patriotic motives, but there can be no doubt at all as to his attitude toward us, for he has been at great pains to make it clear. He himself declared Spain to be "non-belligerent," which he curiously defined as "neither intervention nor withdrawal from the struggle." That his non-belligerency is in favour of Germany is evident not only from his telegram to Hitler on December 5 last, in which he expressed the wish that Hitler's arms might triumph, but in his frequent denunciations of democracy and praise of a Totalitarian form of government. The *Daily Telegraph* recently reported that in Tetuán a Jewish Rabbi had been suspended for three months because he offered a prayer of thanksgiving for the Allied victory in Tunis!

In July, 1941, the *Caudillo* (*Fuhrer*) publicly declared that the Allies had lost the war, and recently, when he seems to have revised this opinion, he has done his best to bring about a patched-up peace, with Germany in possession of the spoils.

Our enemies have also acknowledged Franco's moral support. When he telegraphed Hitler on October 12, 1941, congratulating him on "The final and decisive victories of the glorious German armies over the enemies of civilization," Hitler, in his reply, included this statement :—"Spain is in the fight with me." Rudolf Kircher, editor of the *Frankfurter Zeitung*, who accompanied Franco in his Andalusian tour this Spring, writes :—

> "We Germans are absolutely sure of the loyalty of General Franco and can count that he will play his game quietly and resolutely and with success to the end."

There is no doubt as to his official help against Russia. The Madrid *Boletin Oficial*, of December 31, states that members of the Blue Division (now called the Blue Legion) fighting with Germany against Russia, are to be considered in future as forming part of the Spanish Regular Army. As

the *Spanish News Letter* (to which I am indebted for some of the statements in this article) suggests this is tantamount to a declaration of war.

The Legion, according to a German radio statement, is paid by Franco, and recently Franco has officially announced that Falangist Party Leaders will join the Blue Legion. Some of the members of the Legion are volunteers, but many are forced to go against their will. In addition to the actual help given, Franco has promised 3,000,000 men to help Germany in the event of invasion by Russia.

One needs to remember also the constant flow of food and war materials from Spain to Germany, and the help given to German submarines, as in the last war. This has been officially denied, but those who are in a position to know seem to be sure of their facts.

Our own Foreign Office has been consistently ignored and flouted. Tangier is the most notable instance of this, but it is not an isolated incident. With the victory in North Africa, however, one is glad to see that at last Foreign Office protests are having effect. Some of the Jewish and Arab prisoners, whose only crime was that they had volunteered to help with our Forces in North Africa instead of with the Germans, have been released, and the picketing of the British newspaper office, to prevent publication, has ceased.

Franco has made it plain why he sides with Hitler in this struggle. The German victory to which he looked forward was to give Spain an Empire. "Our ambition is limitless." Again, as reported in *The Times* of July 19, 1941, "There remains Spain's duty and mission—the Mandate of Gibraltar and Colonial expansion." He does not mention the additional motive of self-preservation!

The bearing of all this on the present military situation is obvious, though it would be unwise to consider it in detail. The reader can imagine what it must mean to our North African armies to have a potentially hostile army of perhaps more than 200,000 picked troops on their flank in Spanish Morocco. Personally I think Franco has seen the red light and will not now actively intervene, but many observers consider the situation as serious.

TURNING now from the international aspect, let us look at internal conditions. The economic situation is bad. The well-informed *National News-Letter* recently stated that:

> "There are few countries in the world to-day where the conditions of the masses of people are as bad as in Spain. Millions are living in abject poverty. Under-nourishment frequently approaches the point of starvation. Bad distribution accentuates the ill-effects of shortages of most foodstuffs. Generally speaking, the country is in a terrible state of economic disorganization. Side by side with the misery of millions, the wealthy class live a life of complete comfort and extravagance. The great landowners, in particular, appear to have learned nothing from the civil war. They are still living in the age of feudalism."

I have a mass of evidence to support this statement. The terribly high cost of living, combined with extremely low wages, means that the majority are living

considerably below what is usually considered the starvation limit.

POLITICALLY there is also chaos. The leaders have quarrelled among themselves, and the trouble has not ended with a re-shuffle of ministers. There is much bitter feeling between the Monarchists and the Falangists, although they are supposed to be united. Unrest everywhere is growing Even the *Review of World Affairs*, which has been extremely pro-Franco, states in the January issue :—

> " The Left Wing forces which were defeated in the civil war and disheartened by Axis victories on almost all fronts, have lately awoken and have found new strength . . . Spain's experiences during a phase of economic collaboration with Germany have done much to increase dislike of Hitler's régime, and some of the reactionary influences have helped the Left already encouraged by Germany's military difficulties."

Franco is at his wits' end, and does not know what to do. There is constant agitation for a complete amnesty of the million-and-a-half political prisoners still in custody, but he dare not release them for fear of a revolution. Repression is even harsher than it was. On March 15 a new law came into force by which any act, or even casual remark, which has a " clear repercussion in public life " is a crime equal to rebellion and is to be tried by military tribunal. It seems clear that the few prisoners Franco has released have only made way for others to take their places. There is still much shooting of prisoners, and many, including some of my own personal friends, have died in prison as a result of harsh treatment and insufficient food.

Professor Allison Peers, who has been described as a " stout champion of the Nationalist cause," though he himself repudiates the title, says in the *Catholic Herald* of September 11, 1942 :—

> " . . . the progress of moral reconstruction has been slight, almost negligible . . . Political prisoners have been held in very large numbers and released only in the smallest driblets. And there have been some indelible blots on the régime . . . Liberals, Catalans and intellectuals are in turn permanently alienated from a Government which could perpetrate such acts as these."

There are many indications that General Franco has made up his mind to invite Don Juan, son of the late king, to restore the Monarchy in Spain at the first opportune moment. It is very doubtful if Don Juan would accept such an offer from Franco. If he did, and could commence with a general amnesty for all political offences and a plan for feeding the starving millions, he might succeed in staving off another revolution for a few years.

It is foolish for anyone to prophesy concerning Spain, for the unexpected nearly always happens, but the probability is that when Hitler is defeated, there will be a general rising against Franco, ending in the overthrow of the present régime. There will then possibly be a period of unrest and party strife, followed by a fairly stable moderate Socialist Government.

THIS, then, is the background against which we must view the religious situation. First of all, let us consider it in relation to Roman Catholicism. There can be no doubt that the official Church has been, from the very start, the aider and abettor of Franco. According to the *Tablet* of 15th of November, 1941, Mgr. Pla placed his episcopal palace at the disposal of General Franco in 1936 and it was gratefully accepted as the headquarters of the Nationalist movement. It will be remembered that Cardinal Gomá, the Primate of Spain, publicly stated that the Nationalist Government never took a step without consulting and obeying him. It is doubtful if his successor has so much influence, but there is still a very close relationship between the Government and the Church. On the 18th December last, the Bishop of San Sebastian declared that the Pope had stated that Franco was a "favourite son of the Holy See and the most beloved among all Heads of State." Recently the Pope declared :—

> "We have been watching day by day that happy restoration in Spain . . . We have seen Christ triumph in the schools, the Churches rise from the ruins, the Christian spirit penetrate the laws and the institutions and all the manifestations of official life."

There are some notable exceptions, especially among the Basque priests, many of whom have been executed or imprisoned because they did not agree with Franco, but the great majority of the priests have been enthusiastic supporters of the Nationalist régime and the foremost in denouncing Republicans, Liberals, Freemasons, Protestants, Communists, and Anarchists to the authorities to be tortured, imprisoned, exiled or executed. Rightly or wrongly, the mass of the people associate the "Church" with the terrible policy of repression, as well as with ignorance, superstition, greed and hypocrisy. It is unfortunate that, in spite of many splendid exceptions, the extremely low spiritual state of the Church of Rome in Spain affords good grounds for the popular belief. The savage character of the repressive measures adopted by Franco, and endorsed by the majority of the priests, has aroused a bitter hatred against religion, and when the people triumph, as they will eventually triumph, there will be a terrible reckoning, unless the more moderate leaders succeed in restraining vengeance.

Now let us turn to the position of the Evangelical Church in Spain. To-day it is suffering as never before since the days of the Inquisition. Previous articles in *World Dominion* have stressed the intolerance of the Roman Catholic Church in Spain, so that there is no need to go over the ground again. Since those articles were written there has been little change. The Falange leaders have stated publicly that they are pro-Catholic and anti-Protestant, with the result that nine-tenths of the Evangelical places of worship have been confiscated or closed, and no meetings, public or private, are allowed except in the few places where the church is still open. Practically all foreign missionaries have had to leave and cannot return, while two-thirds of the Spanish workers have been executed, exiled or imprisoned, and severe persecution is

the order of the day everywhere. In spite of this, there has been more blessing than ever before, and some Churches have more than doubled their membership in the past few years, even where meetings are illegal.

What of to-morrow ? The fact that the Roman Catholic Church is so bitterly persecuting the Protestant Church, with the active help of the Fascist Government, has aroused much sympathy from the more liberal element in the country. It is probable that, when the people come into their own, they will once again grant religious liberty, but with severe restrictions on the Roman Catholic Church to prevent it from usurping political power once more. This would be a golden opportunity for the Evangelical Church. Freed from oppression, and with the goodwill of the Government, it should make itself felt as a purifying influence in society. Among the masses alienated from the Roman Catholic Church there is considerable hunger for spiritual things. Only Christ can meet this need, and it will be the privilege of the Evangelicals to present Christ in the simplicity of the Gospel. Let us pray for capable, Spirit-filled leaders for this great work.

The following paragraphs are from a translation from "La Antorcha," Nicaragua.

The Pope and Peace

Jose Prado Cideres

ACCORDING to news received through the Press, the Pope, the totalitarian head of Roman Catholicism, has maintained an attitude of neutrality and of peace towards the military conflict of Europe and other parts of the world. Since the commencement of the present war, cables have frequently said that the Pope has prosecuted a campaign against the persistent increase of " Red Atheism," and, from his pontifical throne, has exhorted the peoples at war to make " peace with justice." It is even insinuated that the Sovereign Pontiff may be an effective instrument among those nations for the establishment of such a peace.

Atheism, however, is found not only outside Catholicism, but within it. The apostasy of the Catholic countries is a sad fact, and the little religion they possess, save for a few exceptions, may be summed up as a farce of traditional hypocrisy, a blind fanaticism or unbounded superstition.

Is " peace with justice " what the Sovereign Pontiff sought when he gave his moral and diplomatic support to the Fascist rebellion of Franco against the Spanish Republic ? In those days the Pope imparted his apostolic blessings to the Moorish, Italian and German soldiers, who assassinated children, women and aged people—all Catholics and Spaniards. Is the Pope satisfied with his co-operation with the Fascist traitors to establish " peace with justice " among the Spanish Catholics ?

The totalitarian peace is the peace of dictators and lords over the conscience of peoples and individuals ; it is the negation of liberty, of the conscience, and of human personality. There is only one way to peace : the return of man to God by means of the expiatory sacrifice of Christ on the Cross. The Lord Jesus said on one occasion : " Peace I leave with you : my peace I give unto you ; not as the world giveth give I unto you."

¶ *An appreciation.*

The Padre in The Battlefield

Trooper Gerald F. Hallett

STANDING on some British North African Force lorry, with the background of a gently waving field of corn, the Padre may deliver his message to the troops. His deep voice travels to the men sitting on their tanks. The air-raid spotters hear him. The men from the Engineers pause awhile from their work of removing mines ; the Artillery cease their barrage, and the tramp of the infantry stops for a period.

Although church services in the Field are informal, they are both reverent and impressive, demonstrations of sincerity and faith. The Padre will call for an N.C.O. to pass round the hymn-books, and not until he is satisfied that every man has his book will he open his own prayer-book to start the service. Very often he will ask the men to choose the hymns, receiving each suggestion in turn, and taking the majority vote. Without the sound of organ or piano, the service starts, the Padre starting the singing of the first hymn.

There is something deeply impressive about the scene : the Padre, standing on a truck ; the men in their battle-kit singing, on ground but recently cleared of the enemy. And behind the lines, in the path of our victorious armies, the civilians wander back to their homes, freed from tyranny, free to live their lives in peace once more. Truly can it be said that our Army brings hope and security ; that it makes accessible to the people the living of the true Christian life, the life of peace.

In the solemn quiet of a once deadly battlefield, the Padre delivers his address. He talks of the courage of Jesus throughout His life, of His faith, of His absence of fear. And he will tell the men of the great mysteries of life and death, of the hopeful message of Christianity to the bereaved, of the glorious life to come, with Christ. The Padre will explain the goodness of God, His infinite love, His great mercy. To many of the men, steeped deep in the hell of war, surrounded by destruction, walled about by death and suffering, the message of love, tenderness, mercy and life to come, seems difficult to accept, yet the Padre's work is to explain away these difficulties, to give hope to the weary and distressed, to renew the faith of those who have wandered from the fold.

He does his job well and nobly, accompanying the men to the field of battle, ministering to them when they are wounded, comforting them when all seems lost. By his example, he can give hope and faith to the weak. By his cheerfulness in trouble he can win battles. The men go to him with their troubles, asking advice with their domestic affairs, seeking comfort and peace in their hearts. And when the battle is over, and the wounded are taken back to base, the Padre will be in the hospital to give help to all who need it. For those who have passed through the shadows he offers up prayers, praying also that the dear ones of those departed may receive courage and strength to live on, bravely to bear their loss.

In many units in North Africa, the Padre is also the chief censor

for the private correspondence of the troops. This work naturally takes up a good deal of his time, but he never seems to grumble. Censorship is a tiring job, and it calls for considerable patience. Nor are letters always written clearly. The men would rather have the Padre censor their letters than any other officer, for censorship involves intimacy with one's most private affairs. Such an intimacy is best given to the Padre.

In the matters of the troops' welfare, the Padre plays a dominant part, for it is he who can best carry out this work. He can contact the Commanding Officer if the troops have complaints, and he can often make useful suggestions to put matters right.

Padres act as Red Cross officers in battle, going right into the firing line to help the wounded. They can be seen giving water to the dying, taking last messages, doing up wounds, and helping with the stretcher cases.

Here it is that the Padre lives his faith in every possible way, giving, by his example, a true interpretation of Christianity.

Speaking to the Army in a language that can be understood.

Think

THINK is the title of a valuable little eight-page magazine—"A Christian Forum on Personal and Social Questions"—in which one of our Consultant Editors is interested. Since the war began, the Mildmay Movement has sent no fewer than 70,000 letters to members of the Forces at home and overseas. It is continuing this valuable service by sending copies of *Think*. The price of this magazine (which, in length and breadth is exactly the same size as *World Dominion*) is 1d. (postage 1d. extra), but, sent with *World Dominion* the postage would be free. A padre, a member of the Mildmay staff, has found *Think* of great value. It can be obtained from *World Dominion*, Mildmay Centre, London, N.1, or from the Secretary, *Think*, 30, Brompton Square, London, S.W.3.

Think points out that the disorder in the world is in that part of it which is under the control of man. Men blame God. That is foolish. God could have made a world of robots. He could order the doings of men as He orders the courses of the stars. God had a higher purpose.

"Many of us feel . . . that Christianity and the way we run society ought to make contact somewhere . . . Why do we want things done in a Christian way? Christian fortitude will help us to bear hardship and strengthen the war effort. The Christian Church provides links between the peoples, and will help to establish a secure peace. If we want a secure, just, and peaceful world, in fact, Christianity is the way to get it. Now this may be true; but don't let us make any mistake—put in this way it is simply magic. Magic is using (or trying to use, or pretending to use) the forces of religion to get the things *we* want . . . A religion which we accept because it may give us a better social order has nothing whatever to do with Christianity. It is like marrying to get your socks darned!"

¶. *How are we to interpret our trustee obligation to our overseas colonies?*

The Backward Peoples

T. Cullen Young

WE of this generation are not concerned with past history, but with present opportunity. What the historian will be concerned with, whose books our grandchildren will read, will not be so much how we *got* colonies as *what we did with them.* The outstanding note of our time will be recognized in a new sound that began to be heard when the war of 1918—19 ended ; a sound that made men and women of many lands raise their heads to listen.

A practically world-wide reaction to the Woodrow Wilson programme of reconstruction, with its sequel in the idea of trusteeship for the backward peoples, was the outcome of a perfectly genuine—if often only semi-conscious—Christian feeling. A very large number of men and women, in a world heavy with disillusion, recognized the sound of a Voice that had almost been forgotten. The idea that sovereign States—and victorious sovereign States at that—should renounce hitherto accepted rights and undertake a trustee responsibility for weak peoples, made a deep impression.

Not that this was the first appearance of that idea. Years previously, in the New Guinea of Sir William Macgregor's time, everything implied in the idea of " mandate " had been thought over by Sir William and the great missionary, Chalmers. The same movement towards a new conception of colonial responsibility was at work in other minds in other lands. But not till the close of the 1914-18 struggle did it come, as it were before the microphone, in a world broadcast.

Cynicism was not dead, but it was for the moment of little weight before a spontaneous outstretching of the human spirit towards this idea of " trusteeship." Cynicism has done evil work since then ; and other hostile trends also. Yet it is true that the fact of our being again at war in no way lessens the authority of the teaching of Christ. The idea of trusteeship in colonial affairs has a world range of appeal because it gives an obvious contemporary application to that teaching.

It gives contemporary meaning, for example, to the words " *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*" To those who have lived in other lands as administrators or industrialists—as well as to those who have gone as missionaries—these other words, " *Whatsoever ye would that men should do to you, do you even so to them* " clothe themselves equally with an obvious contemporary meaning. Here, in the principle of trusteeship, was a clear chance to do a Christian thing ! A chance to wipe out, also, something of the burden that the last war laid on mind and heart. Hence the wave of response upon which the new colonial theory was launched.

It must be evident that an impulse of this kind can only escape eventual frustration if its interpreters mean at least approximately the same thing when they think of it and when they act under it. The history of the Christian

Church in the 1,900 years of its existence is one example of this kind of frustration. Yet, in the particular matter that here concerns us, no other body of people has been so nearly unanimous in its interpretation of what trusteeship means as the Christian Church. Supporters of the missionary societies may take heart of grace. Let them if possible re-double their efforts. They were already interpreting trusteeship rightly, long before the introduction of the idea to the political sphere. They not only spoke its language but they practised its obligations. The backward peoples were introduced to a relationship which was warm and intimate. Beyond the sphere of Church life and organization, they were also given all that the Church could give towards social welfare and in education. To-day nearly ninety per cent. of education work is still left by Government in the hands of the missions.

Let us, however, confine ourselves here to the possible frustration of an impulse towards a "Christian" interpretation of an imperialistic situation. There is no need to go into this at length, but an appropriate illustration is available. In the Cameroons a river divides areas held respectively under French and under British mandate. On one side the French, realizing the tremendous potentialities of the country, have developed it with great efficiency and *as part of France.* On the British side of the river that sort of taking possession of the land without any doubts as to permanency of tenure has not happened. As a recent writer says: "Among the British one detects a feeling that the Mandate was not intended to be permanent. This attitude causes constant anxiety to the French." So much so, that the intervening river has acquired "all the nervous significance of the Rhine."* This is sufficient to illustrate the inherent threat to any experiment in morals when there is not unanimity of interpretation. Interpreters of a new impulse of the human spirit must mean at least approximately the same when they speak of it and act under it.

THE attitude of France to her trustee responsibility is solid and homogeneous. That it is different from ours illustrates the possibility of two peoples acting as interpreters of an idea and yet *not* meaning the same thing. In Britain—where opinion is rarely solid and homogeneous on any subject—the danger of frustration was, from the start, also present. Take, for example, the question of the mandatory symbolism as expressed upon postage stamps. When the Mandate for Tanganyika or in the South Seas was accepted, Britain had no doubt of what the situation demanded. The imperial symbol, His Majesty's head, did not appear on stamps. Local subjects were chosen, since the interests of the land under mandate and not those of the mandatory Power were to receive first consideration. But let any philatelist to-day consult his illustrated catalogue and discover for how long and in what areas that first interpretation of our duty was able to stand up to the strains it had to bear!

*This was written before the capitulation of the Metropolitan Government in France.

It is true that what happened in Tanganyika Territory, now using one imperial design jointly with Kenya and with Uganda, has not happened in all areas. But this serves to illustrate both what has just been said above and what follows ; that even within a single mandatory Power the impulse based upon a new idea may suffer frustration if there are diversities of interpretation, and that, as time passes, the pull downwards and backwards which will be exerted by interests hostile to the new idea, *must* be faced.

THE interests which exert an increasingly heavy pull away from the full ideal of trusteeship, are strongest with us, *not* on the old imperialist lines, but in the field of trade and industry. Many will recall the tremendous pull exerted only a few years ago upon a West African administration by interests concerned with oil products and the manufacture of soap. That pull was firmly resisted by the British administration as contrary to the trustee principle. To-day the production of the coveted crops remains open to the African. Inasmuch as that was done for these more backward of His brethren it was done—even if only semi-consciously—for the Author of the trustee principle. As we would that others might have done to us, we tried to do also so to them.

In other areas similar pulls have *not* always been so successfully or bravely resisted. As a result we British are involved in a number of situations from which, without courage, we will find it difficult to extricate ourselves. We have undoubtedly compromised in the face of tremendously powerful interests, using arguments which, as pure business, are unanswerable. It is, for example, perfectly true that without capital and the best skill procurable, the resources of a new country cannot be properly developed. Every " market " argument is in favour of that. Against it only stand the immediate interests of thousands of men and women and children whose land will be alienated and whose life will be catastrophically upset. It so happens that we are trustees for these people ; *and, by implication, for their patrimony.*

NO difficulty of this kind, it would appear, faces the French. With them, as always, logic rules, and rules imperiously. The pattern in their mind as they take over under mandate a new territory, is that of *imperium* in the Roman sense. As Gaul once was to Rome so to-day must Cameroon or Equatoria be to Paris. What else ? If you ask, " What, then, of the trustee principle ? " the reply is immediate. As Rome granted a citizenship in Gaul so to-day Paris grants a citizenship in Cameroon and Equatoria. Visit the Chamber of Deputies in the imperial city on the Seine and see for yourself. See the brown and black-skinned members sitting as equals among their European colleagues. That is the principle of trusteeship as interpreted by one of the Powers. Yet it is not quite clear how the lands from which these Deputies come look at the matter. The gift of citizenship may, as Paul of Tarsus found, be of great value, but it is not all that a ward has a right to expect from his trustee. *There is the matter of his patrimony.*

On that point there may be something yet to say.

If, however, we can say with truth that in the British colonial and mandate areas the pull away from the root principle of trusteeship is not *primarily* imperialistic, there is one thing worth looking at on our administrative side. Fighting with greater or with less success against trader and industrialist pressures in various areas, our Colonial Service has to attempt its interpretation of the principle under a certain handicap which resides within itself. It comes into the Service with each new cadet-entrant as a result of an accepted English outlook on early training among what we still sometimes call "the governing class." It is worth a moment's consideration.

THE most out-and-out opponent of imperialism can point no accusing finger at one section at least of our Colonial Service. Only complete ignorance or prejudice can criticize the great body of men, mainly unknown, who make up our staff of district officers. Any one who has watched them at their work and has noted—particularly since 1919—the effects of a widening and deepening outlook in the approach of these men to their work, can pay gladly a tribute of great respect. Under the conditions of easy dominance which characterized our first contacts with the backward peoples, our British outlook, conventions and social patterns produced a general type of district officer, quite literally second to none.

That our experimental, trial-and-error, methods in colonial rule have not long ago landed us in difficulty is almost wholly due to the type of man produced by a British educational and social system. The sons of the "governing class" did actually become—in an instinctive sort of way—the kind of administrator that was successful. The stories of the young Britisher controlling large areas with no help but a handful of police, are strictly true. The system that had shaped him from his youth turned him out ready for just that kind of work. He had a kindly tolerance. He was controlled within himself by the rules governing fair-play. He had an unconscious poise and bearing which was at once recognized among all personally-governed tribes. He could not easily be moved to extremes; either in personal behaviour or in administrative action. Above all, perhaps, he could laugh and was never primarily concerned with personal dignity or prestige. He took his position for granted. He could be strong in judgment though apparently devoid of strength for the enforcement of judgment.

Responsibility, first assumed as prefect in school, was found to be not different in kind from the responsibility that had to be assumed later abroad. So long as the Lower School consents to be so treated, all goes well. But what happens when that familiar shape of things breaks down? What does one do when the less fortunate, those over whom one rules, refuse to be treated as permanently "Lower School?"

That is the point at which we stand to-day. The pull away from the implications of trusteeship mandate is not confined solely to the trading and industrial interests. There is this other pull

that we feel within ourselves. As the disinclination of the less fortunate to be permanently labelled "Lower School" begins to express itself, we are under a temptation towards resentment and an inclination towards using our power to maintain in operation the only machinery that we really know how to work. We are pulled strongly by a form of self-interest towards a policy of opposition to the growing claims of the previously docile folk. This brings us to the central point with which we are here concerned.

IN India, in Africa, and in other places we are being asked certain questions for which we have not yet got the answers. But we are concerned to find an answer that will somehow match with the general principle which, in our dumb sort of way, we recognize as inescapable; *as you would that men should do to you, do you so to them also.* How are we to interpret the trustee obligation as the passing years show a change of attitude, *not so much in the trustee as in the ward?* What sort of change is needed in the training ground of British home and British school; in the outlook also at the Colonial or India Office; if our relationship with our oversea peoples is to be readjusted? How are we to free ourselves from this sense of being nonplussed in face of something we were not trained for? How do we meet the problem of the "backward" who no longer accepts that label? How do we overcome our annoyance at seeing those who once so quietly acquiesced in our control now ceasing to acquiesce?

If it really is as Christians that we are primarily concerned with these things, we have to turn to our own centre of government for instructions. Among the wide, general memoranda left for us are the two chosen here at the outset:

> "Inasmuch as ye have done it unto one of the least . . . ye have done it unto Me"
> "Whatsoever ye would that men should do to you, do you even so to them."

Obviously there is in view a "step-by-step" method and it might seem that this is in line with British practice. But only for a moment. A little consideration will show that each step must be in line with an absolutely undeviating principle. Those who enunciate policy must themselves be servants to the principle. As Mr. Bernard Shaw says in his Preface to *Back to Methuselah* (though not quite in our connection):—

> "If the fear of God was in them (i.e., the statesmen), it might be possible to come to some general understanding as to what God disapproves of; and Europe might pull together on that basis."

Here, on the basis of what the Master of Christian thought manifestly *approves* of, it ought to be possible to find an answer to our problem.

LET us ask ourselves a question. How have we ourselves pictured the Trustee and Ward relationship? Has it not been rather as elderly gentleman and minor ward; a situation in which, for a number of years, governed either by trust deed or by statutory en-

actment, the guardian's word is law? We have worked on that general view of the situation, but have forgotten that the trust is not based on any document defining the period of wardship, except in one vague phrase about "eventually standing upon his own feet." It seems possible that such a picture of trusteeship may have created some of our problem.

The trust deed contained the vague word "eventually." "That" said the trustee, "of course means the distant future. These child-mind races have centuries to make up before they will be able to stand on their own feet. It will not be in *my* time!" Thus everything was allowed to run on upon the Upper and Lower School analogy. Are we giving adequate thought to the preparation of the young administrators of the trust, in whose time it *will* happen? And is there not another form of trusteeship which might be considered, and which might help us to solve our present dilemma? We have it very much before us in these days of suppression of minorities and the consequent organization of relief agencies.

Consider for a moment the case of an unfortunate people, towards whose plight the hearts of others go out. Large relief funds are raised, and a body of trustees is chosen for their administration. These trustees are members of the other peoples whose sympathies have been touched. They proceed with their work of administration. They despatch their representatives to the areas affected. They appoint sub-groups to carry the trustee principle more closely into contact with the need. For a time the machinery works very well. Eventually, however, from this sub-group or that, come reports of difficulties arising from local habits, prejudices, susceptibilities. These hold up the beneficent aims of the trust. They were not envisaged. What can be done? In such matters do we just blunder on?

The answer is, that we co-opt to the Board such representatives of the people who are being assisted as may be available. This co-option, of course, takes place in the sub-groups which are at work in the areas of relief, and it immediately begins to remove the difficulties. Let us also note, however, two further things. Questions of political and social equality are not involved, and what begins to be built up is a process of collaboration capable of future development. This makes an entirely different picture from that of the trustee and minor ward.

There the only future development possible is of eventual separation when the ward comes of age. Co-option, on the other hand, brings the assisted peoples more and more within a shared and growing responsibility. Their local, tribal or racial knowledge is utilized. Misunderstandings, blunders and suspicion are avoided. Any murmurings against foreign ignorance, against domination, against the twisting of a beneficent intention for political ends, begin to decrease. A new sort of relationship is entered upon.

FOR us the practical question is: How far is such co-option possible among "backward" peoples? The answer—as very many who have had experience in our mandated and colonial areas very well

know—is that this new step is perfectly possible. None know it better, for example, than the senior missionaries in all fields where the natural scope offered by Church councils, or by the presbyterian system of "eldership," has allowed black and white to sit as colleagues in counsel for many years now. Outside of the Church sphere, say in West Africa, where civic and judicial responsibility is being borne by sons of the land, there is equally no doubt as to the answer to this question. Co-option is perfectly possible. Would it not, indeed, have been tried long ere this in the political sphere had it not been for our dread that the only alternative to continuance of our governing status was the ward's self-government? That is the false dread that hinders us.

Thinking mainly in terms of our own position and prestige we have not seen any "safe" way of introducing members of the governed races into the trustee duty. The men are there who could be asked to "join the Board," but we dread asking them. We compromise on lower co-options—as in Nyasaland, where for some years a Nyasalander has sat on the Advisory Board of Education—but we shirk the main issue. The fault partly resides in London. The local administrations oversea shrink from individual action that might prejudice some eventual official policy.

The governed peoples, say in Africa, have an indigenous training towards sound judgment, helpful counsellor-hood and patient statesmanship. They are the originators, indeed, of constitutional rulership through representative institutions. Their chiefs and headmen are advised, as they sit at the "talking places" of their villages, by an upper and a lower house represented by their senior counsellors on the one hand, and by the general body of married men on the other. No one who has had opportunity of availing himself, as district officer or as missionary, of the fruits of this training, has any doubt of the availability in all our territories of sage collaborators upon Legislative Councils.

THERE are very cogent reasons for taking such a step if we will only have the courage to take it.

The first is that we have not been loyal to one of our central political principles. When we went out among those backward peoples we deserted the principle of "no taxation without representation." We were disloyal in this matter, both to ourselves and to those weaker people. We have not played fair, and we will not really feel at ease until we find some way of returning to that principle. This is a matter for Parliament in Britain.

The second reason for immediate experiment in co-option to Legislative Councils is that no single act on our part will mean more for the future, and bring a more immediate result, than a deliberate policy of taking "native" leaders into council. Its happening and the meaning of it will flash to every *kraal* and bush-settlement. It is the one act capable of answering the questions in the mind of all our governed peoples: "What is your purpose for us? Where are you taking us?" To see men of their own race admitted to counsellor-hood! That begins to answer the questions. There is no

false suggestion of equality, either political or social ; but the trustee, in the genuineness of his desire to fulfil the conditions of the trust, has asked the ward to join him in carrying its burden. "That" say the governed lands, "is the kind of trustee we can understand. As he would that we should do to him, were the positions reversed, is he not also trying to do even so to us ?"

WE are living within a world undergoing a great paroxysm of social and political change.

To talk of colonial relationships in the phrases customary only yesterday is no longer appropriate. The idea of a relationship that will issue in something conjoint for both the present governor and the present governed, is just beginning to be thinkable ; as part of a larger change in the world as a whole. Back home among the great nations, the deep-seated presuppositions of "sovereignty" are moving towards change, giving place to ideas of conjoint activity, of federal and not separate "self-government." This must have a natural outcome for the "backward" lands. It will one day be, not a strange, but the one obvious thing, that trustee and ward find it possible to speak not each in terms of "my" and "mine" but both together of "us" and "ours."

Polygamy

NYANDURA had two wives and two sets of grown children. The change in the old man had been so marked since he became a Christian that both wives had followed him and had also become Christians. The family had been prominent in the practice of witchcraft and devil-worship, and now surrendered several loads of charms and medicines to be burned, but Nyandura's heart was not at rest. He repeatedly asked us to pray that he might find a solution to his problem of polygamy.

His first wife was very old, and had suffered for a long time, probably from cancer. His second wife was not disposed to leave him, and Nyandura seemed to prefer her. Finally, however, he decided that it was right for him to put the latter away, while providing for her a house, clothing and food.

He stood faithfully to his pledge for seven months, but it was a difficult bargain. Persecution and temptation followed the arrangement. The rejected wife could not see light and the rest of her family was greatly offended. A few days ago, the first wife became seriously ill. She gave clear testimony of her new-found faith before she passed away.

Even in the longer-established Christian communities, there are few of the older men who dare to trust Christ for the right solution of their polygamy problem. This is one of the greatest difficulties which the Church has to face in Africa.

J. W. Haley

¶ *In tracking down mosquito larvæ, a doctor runs into a "ju-ju" display.*

Who Has Bewitched You?

"*Medicus*"

AS soon after dawn as possible is the most fruitful, and incidentally, the most enjoyable time for tracking down the *larvæ* of the deadly anopheline mosquito in our beautiful West Indian island. On this morning, however, my searches along the edges of a little hill-stream were not productive of the hoped-for results, and the sound of drumming, high up on the hill-side, tempted me away to conduct a different kind of investigation. So I followed the tiny track that led through the cultivated patches, and, near the crest of the ridge, saw a small crowd of people gathered around a little two-roomed shack. At the point where the path crossed the boundary of the house-lot lay a bedraggled bunch of feathers—the body of a beheaded cock. Then I realized what the drumming meant, and, for a moment, was back again in that hamlet on the Accra plain, where I had struggled for so many weary days against the deadly yellow fever mosquito and the blind superstition of the fetish priests.

I hesitated, since gate-crashing is an offence in many localities besides Mayfair mansions, but a cheery "Good morning, doc!" from someone in the crowd assured me that I would be welcome. As I came up with the little throng of villagers, I was courteously offered a front seat under a mango tree, and from there watched a performance I imagined had long since died out in this part of the world. The principal performer was an ancient dame bedecked with strings of shells over her respectable black dress; a very refined version of the painted and bedaubed, half-naked, fetish woman of West Africa. In company with a much younger man, obviously the fetish priest, and followed by a half-dozen devotees, mainly women, the priestess was leading a white kid around the hut. Its frightened bleats were drowned by the sound of a chant which I could only transcribe very roughly:

"*Ebarah bowo agwaymo jooba*
ehwa ahgee ee loogo
ehwa ahgee ee loogo
mow mandee korrimo
doo bagh bayo
doo bagh bay oh
agwaymo jooba
fel egba ajoo o lorner."

Obviously an African tongue, and certainly not the one with which I can claim any acquaintance. On questioning the bystanders, and, later on, the participants, I found that they had only the vaguest idea as to the meaning of the words. All they could tell me was that it was a litany—their term—to be sung at the sacrifice of the goat. If this catches the eye of any missionary who recognizes a similarity to any known African tongue, despite the poor transcription, I would be grateful for information on this point.

The hut was raised high off the ground, and at each of the corner posts the procession halted while the old lady threw two large, flattened red seeds in the air, mumbling some incantations as

she did so. When they fell to the ground, their position was examined by her, and, obviously dissatisfied, she moved on to the next post. At the fourth one, the seeds evidently fell in the prescribed manner, for the singing ceased and the man hastily dug a shallow hole with the point of his cutlass, near to the wooden pile.

THEN the priestess, pulling at the rope, jerked up the kid's head, the devotees clung to its hindquarters, and, with a mercifully quick stroke, the fetish man almost severed the head from the body. The animal's carcase was held up to allow the blood to flow into the hole in the ground. As soon as this was done, both the man and the woman dipped their hands into the blood and drank, or appeared to drink, some of it. Then they smeared their faces, and the faces of their followers, with the remainder, ending up with a half-hearted attempt to sprinkle the onlookers. All this was accompanied by a considerable amount of noisy shouting and singing from the little circle around the fetish pair.

At this point the performers adjourned for refreshments. The two drummers also broke off, and I took the opportunity to enquire of my neighbours the reason for this display of "*juju*" or "*obeah*," as it is called in these parts. They told me that the woman of the house had been sick for a long time, and added with obvious relish that all the doctors had failed to heal her, so she had called in the "*obeah*" people. I was then invited to enter the house, and found the patient, a middle-aged, plump woman, sitting, fully dressed, on the edge of her bed, and watching the proceedings with great interest. It was obvious from her opening remarks that she had a few lingering doubts as to the efficacy of her treatment, and it was fairly apparent from her demeanour and appearance that she was in no danger of immediate dissolution.

The moment I entered the room she began to consult me about her aches and pains, but resisted when I pointed out to her that it would be extremely bad taste on my part to clash with my "professional" brethren's magic! At the side of her bed was a small table on which had been placed a calabash containing the usual fetish paraphernalia. On the floor, obviously because there was no room for them on the table, lay a crucifix and a rosary. I remarked that her parish priest would not be particularly pleased if he knew what she was doing. The smile on her face said very plainly that she hardly expected him to be roaming around the hills at that time in the morning to visit his flock.

The drumming started up again, and wishing her goodbye, I went out to see the next act. The trick worked all right, for my appearance synchronized with the presentation of the collection plate. So, having made my contribution, I bade my friends farewell and went on my way.

Some would say that the performance I had witnessed was evidence of the ignorance of a people only superficially Christianized, and proof that the descendant of the African will always revert to the gods of an evil past. The answer to that is simple: only a tiny minority of

West Indians believe in such practices, the majority have long outgrown these old superstitions. The Germany of to-day, with its mystical worship of the German gods, exhibits a greater and far more terrifying ignorance. The fact that such practices still linger on in civilized communities, helps us to appreciate the words of the founder of the indigenous Church : " O senseless Galatians, who has bewitched you—you who had Jesus Christ the crucified placarded before your very eyes ? " Galatians 1 : 3. (Moffatt).

Extract from a letter from a correspondent.

Dawn in North Africa

Dear Dr. Cochrane,

. . . With the overwhelming news of the fall of France, there came consternation and a numbness over all. Newspapers from England and America ceased. Friendly officials were being replaced by those who did not know us. German and Italian Commissions were in residence at the capital, and, with them, new commercial regulations. Our town-crier was kept busy calling out new orders as to food, charcoal, clothing. It became impolitic to recognize us—the only two British living in the neighbourhood.

Work became more difficult. We were forbidden to walk outside our little town. A strict watch was kept on all that we did. The *Caid* must have been rather nonplussed when he was ordered to question our women as to what we taught, for he received their surprised answer : " Why, they teach us about *Signa Aissa* " (" Our Lord Jesus "). Throughout this restricted time, a group of faithful women came regularly, and the small classes of girls, infants and boys continued. There were times when we sang quietly, for we had been warned that our freedom from the concentration camp rested on making ourselves as inconspicuous as possible : our safety lay in being overlooked or forgotten.

At last came the wonderful day, November 8th ! An Arab was the first to bring us the startling news that the Americans had landed in Algiers. How we hung on the wireless news, hour by hour ! We could dare to listen to it without closed doors now. The next day we were officially informed that, as British subjects, we were free from all the restrictions, and the *chef de police* went out of his way to shake hands with us in the street. When Americans and British began to pass by in numbers, there was great excitement among the children, who began studying English : " Give me sweet ! " " We very glad you come ! " ; " Okay ! "

War had come to this country in earnest—the black-out ; the trenches ; the terrifying alerts ; Arab relatives crowding in from the bigger towns with rumours, sad, and often exaggerated. Again our women were troubled, for their sons were being called up for military service. In spite of the sorrows that war must bring, it is now a freer world ; the black miasma of fear has been dispersed, and has been replaced by the dawn of hope.

Yours sincerely,
MABEL GRAUTOFF.

Charita

A REPORT of the World Congress of Faiths, held in the Central Hall, Westminster, in June, was kindly sent to us, but it came too late for the last issue of our magazine. We have included it in the present number.* Mr. R. A. Butler, M.P., President of the Board of Education, spoke at this Congress, and so did Dr. Matthews, Dean of St. Paul's. Sir R. Mudaliar represented Hinduism, and the Chief Rabbi, Judaism. Dr. Yeh spoke on Confucianism, and Sir Hassan Suhrawardy on Mohammedanism.

One of the speakers is reported to have said that "as a convinced Christian," he regarded Christianity "as the highest and truest of religions." An Irish Roman Catholic priest was once asked by a Protestant with whom he was very friendly, whether a Protestant might hope to go to heaven. The priest replied: "The Roman Catholic faith is the only true faith, but as a charitable dogmatist I would like to think that you, my friend, may be allowed to enter heaven, on the ground of your unfortunate ignorance!"

The Christian who can make the *greatest* contribution, in such a gathering as the report describes, is the man who can use the phraseology of St. Paul: "I know whom I have believed,"—the man who can say that he not only believes that "Christianity is the highest and truest of religions," but who *knows* that it is, from his own experience. If there are those taking part in such a Congress who have a living, radiant experience of the power of Christ, then others there, who are sincere seekers after truth, may ultimately become convinced that "Christ is the Way (the only Way), the Truth and the Life," and come to know Him. The objective of the Christian is, not to see a man become a better Hindu, or a better Moslem, but a better man—the best man, a Christian man.

LIKE the Roman Catholic priest, we Christians must be patient and charitable towards those who have not made our discovery—our discovery that we were made for what Christ alone can supply. We must be patient also with the people who seem to find an obstacle in *professing* Christians who are not as good as some adherents of other religions, or of some who make no profession at all. The remark, however, so often heard: "Call him a Christian!" is unconsciously complimentary to Christianity. When I *know, as I do know*, that in the Lord Jesus Christ I have utter and complete spiritual satisfaction, then listening to discussion and argument in a Congress of Faiths is only intellectually interesting.

Not long ago, a missionary in India, Murray McCheyne Paterson, died. Of this man an Indian said: "No Moslem could know him and remain a Moslem."

A celebrated actor, well known for his eloquent recital of the twenty-third psalm, was present on one occasion when the familiar words were spoken by an elderly clergyman. "My friends," the actor said, when it came to his time to speak, "when I recite that

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gmatism

psalm, I reach your eyes and ears, this man reached your hearts ; I know the twenty-third psalm, this man knows the Shepherd."

BRIGADIER-GENERAL Frost, of the Indian Service, now retired (and who is now a valiant Christian pioneer on India's northern borders) says :

" In the year 1908, I was hunting big game in a South Indian jungle, when I suddenly heard a voice calling in excellent English, 'Come and have some lunch !' Looking up, I saw a Brahman sitting under a mango tree. Being very hungry, I accepted his invitation, and enjoyed his conversation as well as his lunch. I marvelled at his good English, though he had never been to England nor met any English people since he left the Forest College at Dehra Dun, several years previously. He told me that he kept up his English by reading aloud to himself twice a day. " What do you read ? " I asked. 'Newspapers and any English books I can get, but the book that I read aloud is the Bible.'

" 'Oh !' I said in astonishment : 'What do you think of the Bible ?' 'I have lots of time to study religions here in the jungle,' he said, 'and have come to the conclusion that the sooner all other religions are superseded the better for the world. If everyone believed the Bible there would be peace.'

" 'Then you must be a Christian,' I said. 'Oh, no ! I am not a Christian. I love the Lord Jesus Christ, and I teach the village people to love Him too, but I have not been baptized, because I have never met a Christian.' 'But you must have met lots of Christians at Dehra Dun,' I said, thinking of the many people like myself. 'No,' he persisted, 'but I met lots of Europeans.' "

IN the Four Freedoms of the Atlantic Charter, the freedom of worship has never been defined. What does it mean ? Could freedom of worship be said to exist in India, for example, if Gandhi, because he objects to " proselytizing," would not permit the preaching of the Christian Gospel ? If so, there can be no religious progress, any more than there could be scientific progress if new discoveries were not even to be mentioned except in the land of their origin. Does it mean freedom inside boundaries fixed by a State—boundaries as advocated by the Roman Catholic Church for Latin America, which the protagonist of any other religion dare not cross ? If it does not mean freedom in the fullest sense,—individual freedom—the truth will never be established in the earth.

The World Congress of Faiths is a fraternal movement, indicative of the trend of the times. If, at its meetings, there could be sincere, united prayer to Almighty God, then ultimately all would find, not something, but Someone—the Lord Jesus Christ, the world's only Saviour.

T. C.

" Now we believe, not because of thy saying : for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." *St. John* 4 : 42.

This Report suggested the Editorial for the present number

The World Congress of Faiths

THE meeting of the World Congress of Faiths, under the chairmanship of Lord Samuel, which was held in the Central Hall, Westminster, provided a signal example of how the spirit of fellowship between men of different creeds can be fostered and strengthened by religion.

In his opening remarks, Mr. Butler, President of the Board of Education, referred to the power of faith. By faith the United Nations had been saved. By faith they would be delivered. He looked upon the gathering of men of faith, whom he was addressing, as in itself an event. It demonstrated that the individual and personal standards of our civilization depended on the maintenance of spiritual values. Mr. Butler went on to say that the arrangements for religious instruction in the schools were too haphazard. It was a weakness he was endeavouring to remedy. He gave the assurance that it was the Government's intention to see that religious teaching should have a definite and assured place in the school day, and that the children should be brought up in the faith of their parents. He stressed the fact that the rights of conscience must be inviolate, and that arrangements must be made whereby children might receive distinctive teaching should their parents so desire. Youth demanded a creed that was living, not a utility philosophy. Mr. Butler concluded by saying that he looked to London more and more as a centre of world faiths.

The Dean of St. Paul's (Dr. Matthews) reiterated the chairman's introductory remarks by outlining the tenets of the World Congress of Faiths in order to correct any suggestion of misinterpretation that might arise. Speaking as a convinced Christian, Dr. Matthews said that he regarded Christianity as the highest and truest of religions. To imagine that the World Congress of Faiths was endeavouring to distil out of the great religions of the world a pale abstraction which would be denominated as *the* religion of the world, acceptable to all faiths, was a misconception, as Lord Samuel had already explained. They were a body of people who believed in the value of understanding—who wished to learn more clearly and more deeply what the historic faiths of the world, at their very best, believed. Each would hold still to their convictions and religious traditions, and each reserved the right to criticize. In that spirit he believed they could learn from each other, for it might be possible to understand one's own religion more properly by comparing it with others. The World Congress of Faiths offered one way of doing this. They might differ profoundly in their belief about God and about man, but be felt that all were agreed that "man can not live by bread alone." The purely materialistic values were not enough. Man needs more.

The Dean's remarks were supported by the next speaker, Sir R. Mudaliar, representing Hinduism, who said that he believed he could understand his own religion better, be a truer Hindu and interpret its philosophy better, by making a study of other religions. The Chief Rabbi (Dr. Hertz) said that co-operation between the faiths was not only possible, but became an ineluctable duty whenever the times called for united testimony to some everlasting truth. Other speakers were Dr. G. K. C. Yeh (Confucianism), Sir Hassan Suhrawardy (Islam), and Mr. C. G. Ammon, M.P. (Brotherhood Movement).

"Prove all things ;
Hold fast that which is good."

1 *Thessalonians*, 5 : 21

I. *To understand the Black man one must put oneself in his place, and think his thoughts.*

"Thinking Black"

G. E. Hansford

DAN CRAWFORD has given the world a phrase that has outlived him — "thinking black." It has come to stay. As far as I know, he never defined what he meant by it. Perhaps no definition is needed, for to most of us it means simply thinking as the unsophisticated black himself thinks. But can a white man do this? A score of years ago, I might have answered lightly, "Oh, yes, in time." But now, after two decades of living with the black man, and for the last two years with no other white man's thinking to dilute my "thinking black," I would answer, "Yes and no."

We can all "think black" as successfully as we can think the thoughts of our white friends, when we recognize that we and the black man are akin. He is a reasoning, thoughtful sensible and sensitive human—not an improvident child for whom life is one big smile. He is industrious, loyal and obedient to authority. He loves his children and is proud of them. He has his ambitions, his pet aversions, his quarrels, his pleasures. In a word, he is human, and on the plane of our common, physical humanity, we can think with him. There are, however, areas in his life where I doubt whether we can "think black"—think as he thinks, or even know what he thinks. One such is the religious or superstitious (call it what you will) part of his make-up. Let us note his reactions to matters in this realm, and then satisfy ourselves, if we can, that we know his thought processes.

In common with many an African tribe, the Krongo people of Kordofan have "rain-makers," male and female. Year by year, as the rainy season comes round, we find large numbers of people visiting *en masse*, on a given day, this rain-maker or that. Each takes a gift for the rain-maker—a sheep or goat, a basket of grain, a few iron spear-heads, or, of recent years, some nickel coins of this country's currency.

By midday, a huge flock of sheep and goats—several hundred—has been handed over; a small mountain of grain is piled near the rain-maker's hut, more than enough for a family for a year; there is also a heap of spear-heads, three feet high, and enough coins in a sack to make a donkey-load. The rain-maker has become ten times as rich as the wealthiest individual in the tribe.

For this payment, he (or she) goes into a hut, which is then locked. He begins rapping on the wall, the people listening in breathless silence. Presently, in an assumed voice, he gives the tribal greetings, and then announces that "the people who live underground" (*i.e.*, "spirits") have arrived. He carries on a loud conversation with them, and interprets their remarks to the crowd outside. He assures the people that they prophesy good rains, excellent crops, freedom from locusts, absence of cattle disease, etc. Later, the people feast, and drink from the gourds of beer that the womenfolk in the gather-

ing have brought. They then depart for home, happy with the future prospects of life. Needless to say, the rain-maker is happy, too.

This is a simple piece of business, we may say—paying a professional for his services. It is not different from handing over a fee to a palmist, or a teacup-reader, or other brand of "fortune-teller." But, though the rains fail to come, and the sprouting seed dies, and though cattle plague sweeps away many a fine animal, and later the locusts badly damage the crops, these people still resort to the same rain-maker, year by year, to hear the same "prognostications."

Why does the black man enrich the same rain-maker year after year, who so often fails him in his need? Is it fear? Or is he sure that all that the rain-maker promised would have come to pass, but for the interference of some evil power?

I am inclined to rule out fear. I knew one rain-maker who was done to death for defrauding the people. I have sheltered a half-dead rain-maker of a neighbouring tribe, beaten and left for dead, lying unconscious near his hut. He managed to get away in the dark and come here for treatment and safety. If the people feared the rain-maker they would still more fear his spirit if they killed him. Yet, if they do not fear him and his revenge, why do they still impoverish themselves as they seek one rain-maker after another in the course of a season, without getting any material benefit?

The rain-maker can apparently repair the damage caused by too much rain. For, last year, after unusual delay, the rains came and flooded the crops. Some crops were literally drowned, and died. Back to the same rain-maker went their owners, with similar presents to those of a few months previously. In return for these the rain-maker promised to open up the ground and swallow the water, but not the crops. Of course, he did not succeed, but he is not the least discredited thereby.

In such matters I doubt if we can enter the black man's mind.

Again, in the treatment, meted out by the witch-doctor, of illnesses, diseases, afflictions such as epilepsy, we cannot know what the black man really thinks. His little child is wasting away with dysentery. Finally, he visits a witch-doctor, pays over his fee, perhaps a goat, and then, after half-an-hour of preliminaries—too long and too ludicrous to describe—the witch-doctor goes to the child, prone on the ground, places a gourd on its stomach, and inserts a spear into the gourd.

After a few minutes' scratching with the spear, it is withdrawn. The hand gropes in the gourd, and brings out a piece of bone, or a small stone, or a bit of brass wire, extracted from the child's stomach so cleverly that there is not even a scratch on the skin. And the satisfied parent returns home with the child, probably to bury it a few days later. Many a parent still prefers the witch-doctor to the Government doctor, in spite of the thousands of cures year by year to the credit of the latter.

Much "thinking black" on the part of black men themselves will disappear as Africa's sons become the sons of God, called out of darkness into His marvellous light

A North African nationalism of which we hear too little.

"Allah is Filling Hell!"

James Haldane

THE term "North Africa" has ceased to be a hazy geographical expression, indicating a stretch of barren, uninteresting country of little importance. This long, broad band of territory fronting Europe is at this moment of writing a focus point for the entire world.

Although this is the greatest war ever fought on its soil, it is not the first. It was along this same sea border that Moslem armies rode or marched when, breaking through the confines of their Arabian borders, they set out to conquer the world for Islam. This territory is the scene of Islam's triumph over the Christian Church of Tertullian, Cyprian and Augustine; and the memory of these great Church leaders constitutes a summons to reclaim the land for Christ. The fact that this Church was never basically indigenous does not diminish the extent of the disaster, for the fact remains that Islam has been for some centuries, and still is to-day, a solid block from Egypt to Morocco, and presents any body of Christians who attempt evangelization with a problem of the first magnitude.

After the lapse of centuries, during which time Islam held undisputed sway here, the conscience of the Christian Church was aroused, and a beginning was made to re-introduce Christianity. But this effort was never vigorous; it lacked the backing of persistence and sometimes dwindled to a mere trickle of interest. For, while Islam was bolting its doors against all intruders, other lands were calling, "Come over and help us!" and Christian enthusiasm was thus drained away to these more hopeful lands.

The effort of Christian missions in North Africa during the past fifty years has succeeded in establishing stations in all, or nearly all, the chief towns; but these centres, with their missionaries and small groups of native converts, represent only small indentations in this solid, unbroken line of Islam.

When the war is over and the country is once again canalized into its normal activities, are we likely to see a diminution of Moslem bigotry and intolerance, or a stiffened resistance towards Christian nations who have clashed on this soil? Although there is not likely to be any direct exhibition of opposition to Europeans and their religion, there will be strong undercurrents of contempt for nations who, professing the same faith, have sought by every means in their power to exterminate one another. A Koranic text, often quoted these days, runs thus: "I (Allah) have created heaven and hell and I will fill them both." Now the average Moslem in North Africa sees this war as an instrument in Allah's hands to fill hell. This text is not shouted from the house-top, but I hear it quoted often enough to the accompaniment of a delicious smile.

The fact that natives prefer to ride in upholstered cars, rather than on camels' backs as did their fathers, does not mean that they have radically adjusted themselves

to modern conditions of life and welcome civilization. Travelling one day in a public bus, I heard a native say to his friend beside him : " These Europeans have stolen our country, but Allah has got the better of them, for see how He makes them toil to provide for us these cushioned cars ! "

We must not conclude that the presence of Allied armies in North Africa, fighting to save the world from tyranny and slavery, and where many are making the supreme sacrifice in a noble cause, is impressing the natives. A solitary Moslem, praying by the roadside and slipping the beads of his rosary through his fingers, will attract and impress his co-religionists more than the march of a modern army with its band and banners. A passage read in a mosque from the Koran will stir the soul to fanatical fervour, while the recital of a European army's heroism will leave a blank look on the face, like a man listening to a foreign language which he does not understand. One day, when I watched some three thousand soldiers pass down our street on their way to Tunis, a Moor, seeing the children and growing lads gleefully following this army, remarked in my hearing, " The boys follow the boys." To him, these soldiers were just a company of immature youths out in search of fun, and were receiving the reception and recognition which they merited by this following of senseless children.

A war whose aim is to establish in the world liberty, equality and fraternity, is as meaningless to the natives of North Africa as are, say, the compositions of Mendelssohn. To fight for God, to launch a crusade to make Islam dominant in the world, is an idea that thrills their being, appeals to their nature as does water to a thirsty man ; but a war that has no religious basis (and this one they think has none, since Christians are fighting to exterminate each other) is devoid of meaning and must be treated as a form of madness.

RECENTLY, when I visited a cemetery, where I placed flowers on a line of graves where lay the bodies of American youths killed in action, I met a Moor and told him what I had done, and then added that my heart was full of sorrow. Here is the response he made : " Friend, I have confidence in you because you speak Arabic. Let me tell you where we are. These are the last days : the Man of the Hour, who is a Moslem, may appear at any time now, and when he comes he will complete this slaughter of Christianity now proceeding among yourselves and make Islam a world religion and Moslems its rulers."

When people are opposed to, or unsympathetic towards, any movement, they usually brush aside the good it contains and expose its defects and blemishes. Moslems have an expansive field for such an operation when the subject is European civilization and religion. They see in these factors nothing more than a senseless jumble of sound and fury, and any attempt to stimulate appreciation for the good and healthy side of our life and religion is very much like trying to coax a cat to eat fruit.

From what has been written above it is obvious that the missionary must, at this stage at least, detach his message, as far

as possible, from the West, and give it a setting in the East. Not Europe, but Palestine, must be the geographical centre. Their gaze must be directed towards Jesus walking among the villages of that land, and, further, the message of our Lord must be presented in its simplicity, deflated of those cumbersome forms and ritual with which too often it is stuffed. In our effort to build up a native Church, we should remember that the Gospel is intrinsically independent of the creeds with which we of the West weight it.

Christianity becomes fatally crippled when we neglect to preach the story of Jesus and His love, and instead soak the minds of people with theological subtleties and abstractions which the natives may treat as unintelligible incantations. The self-propagating power of Christianity comes, not from an external and mechanical process, but from the person of Jesus, and this fact must have a primary position in any programme whose aim is the evangelization of Moslems. In this way we may succeed in convincing them that Christianity is not a product of civilization, but of the person of Jesus.

"Make Jesus King!" was the motto of the Student Christian Missionary Union in 1910. Cairo Student Volunteers cabled this comment: "Islam defies your King!"

"Islam Defies Your King!" *

MOSLEM rug-makers and builders, we hear, leave their work deliberately imperfect to remind everyone that "Allah is perfect—man dare not attempt to imitate Him." So Moslems who have come as missionaries to England, satisfied with imperfection, quote the law of Islam, and the example of the Prophet who lays no claim to Deity. Here, they say, we have an "attainable ideal." If it is true that imperfection is sin, and if we truly believe that God has provided a way to save man from sin, dare we neglect to tell Moslems such good news?

Why the Moslems above others? Because Islam is the only great religion which, coming after Christ, defies Him; which, worshipping the One true God, misrepresents Him; which has spread, and even now spreads, in lands once Christian. A magazine, published in English by the Woking Muslim Mission, gives Mohammed the titles—"Crown of Humanity," "Sovereign Ruler of the Hearts of Men," besides "Holy Prophet," "the last Prophet." An English Moslem demands that Islam bestir herself; call out Moslems from all the Allied Forces to form purely Islamic units. This, he thinks, will give Islam the power to achieve peace, and then to "direct, in her age-old wisdom and under the hand of God, the reconstruction of the world and the establishment of a lasting and holy Peace." (*Islamic Review*, May, 1942.)

Indian Moslems far from the "holy cities" of Arabia, in constant clash with the Hindu majority, have developed recently as passionate a Pan-Islamic consciousness as Nationalism.

*Extracts from a booklet of this title, published by the Fellowship of Faith for Moslems.

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has beenclosed in spite of the difficulties of war. On the contrary we have shouldered

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Need an Empire be a tragic thing?

The British Empire

N. Winkworth Collie

"Earth might be fair, and all men glad and wise.
Age after age, their tragic empires rise,
Built while they dream, and in their dreaming, weep.
Would man but wake from out his haunted sleep,
Earth might be fair, and all men glad and wise."

THIS verse, from the well-known hymn, "Turn Back O Man," in *Songs of Praise* will be known to many, through the medium of the B.B.C. services. It holds a statement which puts tragedy and empire into a kind of inevitable juxtaposition, and so sends out a challenge. For no people at present on the earth is the challenge greater than for the British, whose fathers have built, and whose children will inherit, one of those empires which is the theme of this hymn.

The challenge is twofold: first, a general problem, must an empire, of necessity, be tragic? Some people think so. If this is the truth, it seems that we must divest ourselves of empire to build a better world. But the realist is not content with general statements. It is the facts which are the actualities for living men and women, and if empire can bring happiness to these, why condemn it on general principles not tested and sifted by facts and their potentialities. The great fact, surely, which spread the dark colours of tragedy over the empires of the Old World was their slave basis. Above the surface was culture and comfort, knowledge and progress; submerged beneath it were men and women—necessary to the system, but, as human beings, neither needed nor heeded in the imperial scheme.

Slavery, in this sense, has gone from world systems, but a challenge remains. The British Empire, is that, too, tragic?—"built while we dream, and in our dreaming, weep"? That it has such elements is undeniable. In so far as it ignores the needs of subject races within its borders, or is out to pile up gain at any cost in human suffering, it is no less the product of "man's haunted sleep" than any of the empires that have gone before it. The taint exists, without question. The prime fact, however, is that it *is* a taint, and recognized as such, and not the whole, nor yet the main story. Many times in our recent history we have affirmed a very different, very positive aim of empire, not ever formulated in the empires of the ancient world, but asserted by many and many a British statesman.

Lord Meath, who founded Empire Day, spoke of the empire as "a goodly heritage, to be fashioned like unto a city of God." General Smuts, coining the new title, Commonwealth of Nations, set the seal on that "free association" which has become our leading aim. "By service to one another" proclaimed the British lion on the covers of the Empire Day *Listener*; and Archbishop Temple addressing Canadians on "Dominion Day," summed up the empire's ideals so:

"Increasingly effective freedom for men and women to live their lives and go their ways in peace: an even justice between man and man, and between Government and subject; peace within its borders and beyond them; the Empire, a source of blessing to mankind."

These principles, echoed as they are, in the hearts of many citizens and many administrators, humble and great, are not mere visions. They are partly worked out in practice, and every year sees them spread to a wider area and in broader spheres. India could have Dominion status if she would. African Natives take an ever-increasing share in their own government; "Governments," said Margery Perham, in a recent broadcast, "are growing and changing all over the Empire every year, every month even. Ceylon and Jamaica are not so far now from full self-government, and the rest are strung out at different points in the race." And again:

"I think that we have still got a job to do in the Colonies. Whatever they become some day, for a good many years they are going to need help, and help that only we can give them. Do you realize that they want almost everything that we have to give, if we can give it in the right spirit? Parliamentary and local government, trade unions, universities, rural colleges, co-operative systems, penal reform, ideas about architecture, or midwifery or football. They want to know what we have, and use it for their own needs in their own way."

COMPARE, or rather contrast, what a Japanese General has to say about ideals of empire:

"The Japanese are the only divine people on earth; that is the reason why they never try to mix with other people. Our culture is sacred, and likewise sacred is everything Japanese. We have no intention of imparting our civilization to the people whom we have conquered, or shall conquer. They will simply disappear. They will all be annihilated. Alone the descendants of the Sun Goddess will people our Empire."

Compare, too, Hitler in *Mein Kampf*:

"All that we admire on this earth; science, art, technical skill and invention, is the creative product of only a small number of nations, originally perhaps of a single race."

The corollary to this point of view is summed up in the programme of the Nazi party:

"None but members of the nation may be citizens of the State. None but those of German blood, whatever their creed, may be members of the nation. We demand that all non-Aryans who have entered Germany subsequent to August 2nd, 1914, shall be required forthwith to depart from the Reich."

What this theory has meant in practice for the Jews, the Poles, the Czechs, indeed for every other race in Europe, you may read in the papers every day.

THE British Empire has, in fact, gone farther than most in divorcing tragedy from the theory and practice of empire, but still not far enough. The truth is that empire will, in a measure, always be tragic unless and until its politics and economics are saturated with the spirit of religion. Contemporary Axis politics, deliberately throwing over God, have already engulfed a continent, and have

threatened to submerge a world. No generation has learned, as ours is learning, the potency of politics to make or mar the earth. If the power of God does not prevail in them, the power of evil will, and a world which has no Kingdom of God planted in the midst of its earthly governments, has already proved itself to millions hell indeed. Our task is surely vividly lit in the fires of so much suffering. We must take our politics and steep them in religion, trying, as far as may be done by human agents, to fuse the two in one, against the time when Christ Himself returns to earth to fuse them in completeness and perfection.

How few people one meets who really expect to build this kingdom of God down here upon the earth. In spite of the Lord's Prayer, in spite of the many hymns proclaiming it, who really believes that it will ever emerge in practical politics? Not that God has failed us. Divine love ranges over the whole human field, as the Bible abundantly proves. It is we who divorce earthly from spiritual. "The Kingdom of God is within you," said Christ, but not, surely, that it may stay there, wreathed in happy, spiritual mist, while millions perish. Rather we must make it materialize into a world structure where sound politics and economics are seen to be no less the will and desire of God than spiritual blessing.

Whence else in fact, do we expect this kingdom? Many, it seems, expect it from some supernatural source, in some miraculous millennium. But not by miracles, nor by super-human agents, has God worked in the historic past. His agents have been human agents—weak, limited, varied and variable, some conscious of their mission, some unconscious instruments of a purpose deeper than they knew. Human agents, doubtless, God will go on using —men and women, here and there, wherever He can find them. Better still, should one come willingly to hand (for He forces neither men nor nations), would He not use a nation, where it offered? And, since they already have some small vision of His purposes, would He not most gladly and mightily use the nations of the British Commonwealth?

ONE people, the Jews, set themselves, in the Old World, to live nationally under the direct laws of God, but the masses of them could not rise to this exacting calling. Idolatry seeped in among them, weakened, and at last wiped out, the consciousness of God as national leader, and the great conception faded out. Nevertheless, they set an ideal which is still a challenge to any nation with eyes to see and hearts to feel it. Fortified by that Christianity which the Jews threw away, to their undoing, what is to prevent a modern people from copying the grand example of the early Hebrews, and establishing their State affairs, with conscious national determination, upon the will of God, becoming thus an instrument for bringing in His kingdom?

Should the British Commonwealth decide to be this people, I think we should have an answer, tangible, solid and evidential, to the general problem: need an empire be a tragic thing?

There are, of course, the other nations. Are we to dominate, or serve, them? "He that would be

"The Empire for Christ"

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great among you," said Christ, "let him be your servant." What, however, if the nations of the world are meant to coalesce and disappear in a Christian world order? The Bible does not say so. "They shall bring the glory and honour of the nations into it," is the express message of Revelation, and it is evident that every great quality of the earth's differing peoples will play a distinctive part in the Kingdom of God. Beyond the spectacular upheavals of the world's great wars, wherein men see chaos only and lose the sense of mutual values, it must be that God, viewing the ages rather than the years, still sees and cherishes the contribution of each nation to the common good, and waits for man to help Him to build them into a common heritage.

"Expect great things from God: attempt great things for God." said Carey of the Baptist Mission. Could we conceive a venture for Him greater than this one, at this great turning point of world affairs, to offer up ourselves, our nation, our commonwealth, our empire, to make and serve that happy fellowship of peoples, that stable, international structure which we believe to be His will, and a part, at least, of His pattern for the shaping of His earthly kingdom?

TO DECRY THE BRITISH EMPIRE is a disservice to mankind. Lord Bennett, in a recent address, said, in substance: "What a world we should have had, but for the Empire: civilization would have ended long ago. These islands have saved Christian civilization. The Empire's record of government of peoples of many races has never been excelled."

Book Review

Communion in the Messiah: By Lev. Gillet. Lutterworth Theological Library, Lutterworth Press. 12s. 6d.

THIS book, by a member of the Russian Theological Academy in Paris, advocates the need of a new and better approach between the Christian and the Jew. The writer has made a careful study of Rabbinical literature, and he shows how the Liberal Judaism of to-day ignores much that is of real and permanent value in the traditions of Judaism.

Many of the stricter and more orthodox school of Christianity will not accept the writer's thesis, but none will question the ability and sincerity of this scholar of the Orthodox Church.

There is rich material in this work as the basis of many sermons by clergy and ministers of the Gospel who are not ashamed to acknowledge that the Christian Church has ill repaid its debt to Judaism, and that it is no reproach to the Gospel to describe it as in continuity with the best elements in Judaism.

R. Mercer Wilson.

¶ *Address given at the Ministry of Information, London.*

Spiritual Reconstruction in Europe

Alexander McLeish

IN any consideration of European affairs it is well to remember that every group—majority or minority—has had a long and complicated history. Nothing is so simple as it seems. In asking what is to be the character of the next chapter of that history some take the pessimistic view that Western civilization as we have known it has come to an end, others are of opinion that a programme of reconstruction will more or less restore the *status quo*. There is probably some truth in both views.

The late President Masaryk is reported to have said "The problem of Czechoslovakia is a religious one." If he meant the problem of the Churches there would have been much to justify his statement. In no comparable area of Europe are more Church groups to be found. More probably, however, he meant that the problem of the nation was spiritual. And that is the real problem of the whole of Europe.

There are two aspects of this spiritual problem. Firstly, the maintenance of a right relationship with God. It is a hopeful sign that the Atlantic Charter put "freedom of worship" first. Yet if this is not explicitly defined it may still mean no more than the maintenance of the *status quo*. We must be assured of liberty of conscience and of witness.

Secondly, there is the re-establishment of right relationships between men. Three things need emphasis here, namely, the worth of the individual personality; the recognition of essential brotherhood within the community; and the greater fellowship of peoples where there is integration of economic and cultural interests on the widest basis.

In short, right human relationships only spring from right Godward relationships, from which we may deduce that the present world collapse is due to leaving God out of account. From this it would appear that the Churches have an outstanding part to play in any reconstruction programme. To-day the Churches in some countries are the only remaining bulwark of human liberty, yet unfortunately, from Masaryk's point of view the Churches are part of the spiritual problem.

Generally speaking, Europe has never been as widely or deeply Christian as some would like to think. The old paganism was greatly re-enforced by the Renaissance and later by secularism, materialism and scientism. Intolerance and authoritarianism in State and Church for five hundred years have played havoc with basic spiritual values.

The ideal struggling to find expression in European history is that of brotherhood. If God has created and maintains human life it is, as the Christian Gospel always proclaims, with the purpose of transcending all barriers which divide men from each other. On man's side there undoubtedly exists the power to go contrary to that purpose, and history shows that where he does so everything

goes wrong and periodically catastrophe overtakes him. Toynbee points out that judgment springs out of the historical situation and is not imposed from without. Conversely, we can say that reconstruction must spring from within and cannot be imposed from without. The problem for us here is to make effective contact with the indigenous forces. Only by unselfish co-operation can men get the best out of life.

NATIONALISM, racialism, class privilege (which is another name for fascism) and anti-Semitism all cut across that divine purpose. Hence, sooner or later, they are doomed to destruction, and those who espouse them must pay the price which historical necessity has always demanded. Many Continental Churches, in seeking to support vested interests in State and Church, have proved false to the Christian message and purpose, and we have frankly to recognize that fact. An old institution is often an intractible obstacle to progress, and yet when the institution is part of the Church of Christ, it has within it the power of recovery and of endurance which no other institution can show. Here is our hope. Yet it has to be remembered that we have so far not seemed able to make progress without some very radical revolution, which unfortunately often sweeps away much of the good as well as of the bad.

As we consider the problem of reconstruction, it is clear that much will have to be jettisoned if we are to make contact again with essential spiritual realities. Otherwise there can be no new order.

New orders, bad and good, require a considerable spring-cleaning. We have only to reflect on what happened in Russia, Italy and Germany to realize this. We have had yet no such thoroughness on the spiritually constructive side, only some tentative moves in that direction which have already called forth considerable opposition. Vested interests and apostles of the *status quo* are everywhere aroused. A bitter struggle lies ahead.

Before the war there were many great evils in Europe which will not have become less. Among these were the deplorable condition of the peasants in great rural areas, the general low standard of living, unemployment, the considerable remains of the feudal system of land tenure, and an insularity of mind far greater than anything which prevailed in this country, in spite of all opinions to the contrary. We do not know yet how far what was bad in the old order has been shaken, or what new forces will still be liberated to hasten the process, but undoubtedly there will be no easy solution.

In relation to all plans of reconstruction emanating from England or America it must be again remembered that any real reconstruction must spring from within.

What then can we do about it?

To me the crux of the matter lies in the establishing of rightly helpful human contacts. We are well placed for such a task, as the centre of a great commonwealth of peoples. Such contacts are obviously, first, individual friendships, in which the knowledge of one or more European languages plays a great part. Secondly, group contacts, which already are of many kinds, among workers,

students, young people, cultural interests in art, music, literature, science and many others. Thirdly, spiritual contacts through the many international Christian organizations, and through the Church, in connection with which the World Council of Churches will play a great part.

In all these matters it has to be borne in mind that the way we deal with our own problem of reconstruction will largely determine the worthwhileness of the help we can render to Europe.

The problem of immediate relief stands out ; not only that of physical hunger, disease and destitution, though these will be great, but also the re-education of the whole mental outlook of peoples, as well as relief of the fundamental spiritual malady which has brought about the present catastrophe. On any view it is a colossal task which, in my view, only the optimism of the Christian can face. After all that the people of Europe will have been through, the greatest need is the recovery of faith, not only in God, but also in their fellow-men. We have only to think of the legacy of hatred among its uprooted peoples. There is no word which can describe the situation, and the end is not yet.

Every little we can individually do to better relationships will be an asset. One advantage is that we have now a miniature Europe in our islands, and what we can do in association with these exiles will materially help to solve the after-war problem.

I conclude with two pictures from the Gospels. Speaking to the woman of Samaria at the well of Jacob in answer to her question where men should worship God, Jesus Christ says, in effect, that neither at Jerusalem nor at Samaria, neither under one religious order nor another shall men worship God, for " God is a Spirit : and they that worship Him must worship Him in spirit and in truth."

And again, the man who fell among thieves on the road to Jericho was helped by a stranger who made no religious pretensions as did the priest or the Levite, but he was true neighbour to him who had been robbed, beaten and left to die. What matters is *doing* something effectively to meet the concrete situation.

WHISPERS IN GERMANY

" In a recent report from inside Germany there was one specially interesting remark : more interesting than any other in the report. It was this : 'It is now freely said in some circles that nothing but a Christian revival can save Germany from a further moral decline of catastrophic dimensions, leading to destruction.'

" Such whispers have not been heard among the laity in Germany for a long time. For such a development to impress itself upon an observer so that he puts it into his report is significant. The heathenism of recent years has been almost asphyxiating. Now there is a slight stirring : very slight. But in this Nazism will discover deadly peril, for the gates of hell shall not prevail against the Church of Christ."

Review of World Affairs.

A challenging statement by an Indian thinker.

The Approach to Hinduism

R. C. Das

A FEW preliminary remarks are necessary in regard to Hinduism which provides the background and field of operations in India.

The Vedas are the source of Hinduism in all its essentials. The slogan, "Back to the Vedas!" (like its analogy, "Back to the Bible!") is not simply modern. Hinduism has drawn inspiration, strength and light from the Vedas, age after age, to meet particular situations created, either by social revolution or political upheaval. Hinduism is rooted in the Vedas, from which it develops its doctrines and supports their reinterpretations and is to-day not decadent, but very much alive. In spite of its legalistic rigour and exclusiveness, its power of adaptaability has been truly wonderful. Different schools of thought, and groups of men with different ways of life, while fighting with one another, make a common appeal to the Vedas.

It ought also to be noted that Hinduism is not a mere heterodox jumble of ideas, or an incoherent plethora of practices, as it appears to the superficial observer, but to all patient and impartial students it will reveal an essential unity and a real growth from certain fundamental truths. Hinduism is the result of the long contact and compromise with Vedic Aryanism, Dravidian culture and aboriginal cults. Hence, one need not be surprised to find in it contradictory elements.

Hinduism is spiritually inclusive and capable of absorbing much, but is practically and socially exclusive, resulting in the caste and outcaste situation. It is fearlessly and even licentiously Catholic in thought, fostering endless philosophies and legends, but strongly critical, and even oppressively narrow, in the practical affairs of life.

Hinduism stands for a naturalistic system of metaphysics, worship and social activity. It lacks a clear and emphatic revelation of the nature, will and truth of God and the meaning of the world.

In this connection it has woven a widely diversified philosophy and presented a highly organized socio-religious system called Varnashram Dharm and its perversion caste—the divine social order of Hinduism binding all individuals in groups and providing scope for the exercise of their different talents.

It has further projected a well-thought - out ethico - religious system, called Karma—the divine moral order—both internal and external—the law of the universe outside men and the law of the world within man.

Hinduism has also developed a richly ritualistic and symbolical system of polytheistic and idolarous worship, claiming throughout that man obtains satisfaction in this life and reaches his goal in union with God, or absorption in the ultimate being.

In an effort to defy and yet comprehend all, Hinduism bids man—the lover and seeker—to realize his identity with the absolute Reality—Brahman. It has

THE JOY OF GIVING TO GOD

So often we hear of the DUTY, so seldom of the JOY of giving, yet in the greatest chapter on Christian giving in all God's Word it is the JOY not the DUTY that is emphasized; and equally strange, it is the POVERTY, not the WEALTH of the givers, that is stressed. Three quarters of the populace were slaves, so that the large majority of the Macedonian Christians spoken of in 2nd Corinthians 8, 2 were almost destitute as regards this world's wealth, yet Paul writes of them to the Corinthians.

> ***"How that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality."***

What strange things God ties up together in human experience when our hearts are right with him!

POVERTY—LIBERALITY—ABUNDANCE OF JOY

It is indeed joy unspeakable and full of glory to give a love gift to God that entails personal sacrifice.

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produced the Vedantic philosophy which holds fast the intellectuals of India, admiring and spellbound.

IT has finally produced a system of popular religion, with its hundreds of pilgrimage centres and sacred rivers, shrines and temples ; its millions of *Sadhus* and *Sanyasis* ; its hierarchy of priests and Gurus ; its hundreds of *Ashrams*, and its endless feasts and fasts—all of which keep the ordinary man, woman and child busy and seemingly satisfied.

It is this living, orthodox Hinduism that Christianity confronts today. Much of this religion is mechanical, legalistic and institutional, but more of it is unorganized, free, liberal and responsive. Will Christianity face and touch this Hinduism from outside, that is as an institution and a creed, or revivify and regenerate it from the inside by the dynamic movement of the Divine Spirit ? Or is there a harmony possible of these two methods of approach ? Can Christianity, in view of its historic past, reconcile the existing Church with the work of the Holy Spirit, thus making the Church the Divine instrument of redemption ? This is an important question that must be answered in any attempt to prepare an effective Christian approach to Hinduism.

As a prerequisite to an adequate and effective Christian approach to a Hindu India, described above, independent thinking in the Indian Church is absolutely essential. This implies the need for toleration, and even sympathy for concomitant heresies, which should not be feared or suppressed, but boldly faced and rationally met : then the truth will shine the brighter in contrast. An excess of caution and a compulsory direction of thought on the part of authorities, and fear of the consequences on the part of budding scholars and mystics will inhibit all real progress. Until Christianity becomes self-conscious, voluntary and self-respecting through thinking freely, self-exploration and daring experiments, any presentation of its message and meaning to Hindus will be lifeless and unappealing, like stage-acting externally prompted.

The question is, therefore, whether informed and intelligent Christians can reasonably hope that the conditions under present Church and Mission policies will ever induce the growth of creative thought, or encourage experiments in Christian living. The impact of a well-trained foreign missionary personnel has borne heavily upon the young and weak Indian Church. This group of friends from abroad, inspired by the best of motives and rightly claiming membership of the Indian Church, dominated its life processes. The result has been the standardization of Church life and thought of the Western type, but very little of the spirit of independence and service. Practically the whole Indian personnel engaged in the Church and Mission organizations (some of whom would have made a real mark in life under different circumstances) have been thinking second-hand thoughts, and merely imitating others' deeds. The writer of this article could produce instance after instance, how under the prevailing conditions of rivalry, over-

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lapping and a sense of prestige, genuine indigenous efforts in Christian education, literature and evangelism have been suppressed altogether, and, in other cases the encouragement given has been tardy and hesitating. Indian Christian initiative cannot emerge where Western genius is having full scope and play. It is an illusory and vain hope that somehow, someday, the Church, in the present situation, will come to its own and recover a proper perspective.

LET us remember at this stage of the development of Christianity and of national life in India, that the emphasis on the importance of the institutional aspect of the Church—its huge and complex administrative machinery and its highly organized, and yet divided life—will be an obstacle to the spontaneous growth of an apologetic of the right type. This should not be construed to mean that, in the writer's opinion, organized Christianity is wrong, or useless : all depends on the emphasis, and where it is laid. When one goes carefully through all the documents and negotiations upon the subject of reunion of Churches, one cannot escape the impression that an attempt is being made, probably with good and benevolent intentions, to cage and chain the young life of the Indian Church,—which is just beginning to pulsate through its body,—in the steel frame of a comprehensive and strong hierarchial type of ecclesiastic polity, reflecting the historic evolution and the theology of the Western Churches. Motivated and advocated by Western missionaries, supported by the Indian clergy of their making, and by mission employees piloted by ecclesiastical experts, but thoroughly misunderstood by the large bulk of independent laymen and women, young and old, this movement for reunion has been conducted with undue haste. What scope will there be for the play of Indian genius within such a Church economy ? The writer believes in the possibility, desirability and greater suitability of reunion of a different type from any organizational scheme of reunion, which this, however, is not the proper place to discuss.

Individuals and groups, therefore, unconnected with, and not responsible to, Church or Mission authorities, but not necessarily unorthodox or disloyal to the Church's tradition and authority on that account, will be in a more favourable position to achieve success in the field of indigenous theology and apologetics. Christian *Ashrams* and educational centres, as well as centres of Hindu learning and religion, will provide the appropriate atmosphere for creative thinking and dynamic living if the thinkers and writers, saints and mystics are assured of, not only non-interference, but even positive sympathy and support from the higher authorities. It is more natural and probable that Christian apologetics will be produced by individuals and small intellectual and spiritual fellowships than by official committees and councils. Church and Mission authorities should back up the pioneers and experimenters in this field, as in others, or at least leave them undisturbed. That fresh experiences should be gained and new traditions formed and added

to the heritage of the Universal Church is no unchristian thought.

Therefore, the rise of a sound and effective apologetic is vitally dependent upon the attainment by the Church in India of true autonomy and initiative. A Church administratively mixed up and subservient and economically dependent, and a Christianity intellectually pauperized and unrelated to the national heritage, cannot be in a position to produce a suitable Christian apologetic to meet the need of Hindu India. So the first pre-requisite is the independence of Christian thought and healthy, vigorous Christian life in this country.

In my opinion, therefore, the most effective approach to Hinduism on behalf of the Christian faith as contained in Scripture, and as interpreted by the experience of the Œcumenical Church (and the pre-conditions of a sound and rich Christian theology in India) ought to be a Christian life of meditation, study and worship, of witness and loving service, lived under fully Indian conditions, with Indian ideals and inspiration. So we must set about the task of creating such an apologetic on the basis of a right Christian life in the intellectual and spiritual climate of India.

A comprehensive knowledge (preferably in the original) of the contents of the Bible, and a penetrative insight into the spiritual implications, and an equally thorough knowledge of Sanskrit and of the Indian languages, is essential. Hitherto, Christian literature, of whatever kind, has been produced by men (largely non-Indian) who have known little or nothing of the Indian classics and her popular literature. Hence its poor quality and its feeble appeal to the Hindu. The importance, therefore, of raising indigenous scholars all over the country, and of strongly equipping our Publishing Houses, is self-evident.

TO be true to Hindu genius, and persuasive to the Hindu mind, an apologetic must be surcharged with the spirit of broad "nationalism," nourished by the knowledge of Indian history, sociology, literature, philosophy, religion, culture and civilization. This is most important, in the interest equally of a richer Christian life, more successful evangelization and the firmer planting of the Church in the soil of the country. It is obvious that it will be necessary to give up "the mission or church compound mentality," and to mingle fearlessly with our neighbours in the affairs of life. Our institutions will have to set an example in encouraging the growth of healthy "nationalism" by providing a truly indigenous atmosphere in schools and churches, and by practically supporting oriental studies, especially Indology. They should also create in the minds of the young a true respect and pride for the great saints and leaders of India.

An over-dose of Western philosophy, and an indiscriminate soaking in Western Christian theology, especially in the case of one not conscious of his ancestral inheritance, has acted rather as an inhibiting and disabling factor. Originality comes from originals. Imitation or borrowing is lifeless and insipid. Originality is powerful and catching. It is significant that 150 years of Christian educa-

tion by modern missions have not produced any prophets, saints or scholars who have made any notable impression upon the spiritual or public life of India, except those few converts from Hinduism who brought into the Church their national characteristics, their patriotism and knowledge of the country—the intellectual and spiritual energy of Hinduism, purified and used for the glory of God.

Such have been Pandit Nilkanthat Shastri, Pandita Ramabai, the poet Narayan Vaman Tilak, Sadhu Sundar Singh, the Rev. K. M. Banerjee, the Rev. Lal Bihari Dey, the poet Michael Madhusudan Dutt, and others. May one ask what is the actual product of Western theological and educational teaching which one could count as a worthy contribution to the life of the Church and of the country? Besides the question of the literary output and spiritual expression, what is the contribution of Indians in the matter of church-building and church organization, apart from what missionary genius has achieved? What is the cause of this failure?

Attacking Hinduism from outside is like beating the wind or the water. Christianity must leaven and transform Hinduism from the inside. Votaries of truth need be neither alarmed nor delighted that, in the process, a good deal of Hinduism will be utterly destroyed. It is the conviction of the writer that eventually Hinduism as a system will die a slow, natural death, and its spiritual contribution live within the Church as a force, inspiration and outlook. Need Christianity suppress, supplant and uproot Hinduism? Should it not rather transplant, transform and vitalize its ideas and institutions with the Christian spirit, direction and motive? It is futile to attack Hinduism from without, however spiritual our weapons of warfare. A militant religion cannot destroy another religion that looks inwards for power and support.

THE Christian leaven must be allowed to work from within. If this is done, Hindu institutions and organizations—its legalistic system—will die, while the true treasures—the ethical and spiritual values, cleansed and replenished by Christian graces, will live within the Church. Up to now, the Christian leaven has worked only partially in the intellectual life of educated India, and the spiritual springs and moral intuitions of Hinduism remain untouched. It is more urgent to influence the social and public life of India with the Christian verities of liberty, equality and fraternity, and with the Christian standards of purity, truth and justice. This is possible only if and when the Christian community will act as salt and light, losing itself in the service of men, and always being ready to discharge obligations without claiming rights for itself.

The constructive, positive and definite presentation of the revelation of God in Jesus Christ, and of the divine grace and power of the Cross and the Resurrection, is pregnant with momentous consequences to the Hindu mind, hungering for spiritual food. Let us emphasize revelation and faith —the spiritual values of Christianity—matters upon which Hin-

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duism either says too little or too much, there being no criterion of judgment. Let us exalt the ethical nature of Christianity and magnify the moral transcendence of Christ, a personality. There is a real gap in Hinduism here, and the Hindu heart has been groping, though unconsciously, for the light and satisfaction in a worthy example of character.

WE must admit, frankly and in humble penitence, the failures and weaknesses of the historic Church. It would be untrue and extremely unwise to equate and confuse, as many do, the Church with the Kingdom of God. Hindus accept the idea of the Kingdom of Heaven, as ushered in by Christ, and appreciate its realization, though slow and halting, by Christian individuals and groups. It would be truer to say that the Kingdom is the end, and the Church the instrument, or, better, the Kingdom in the making. But to make pretentious claims to divine infallibility and authority for the visible Church puts Hindus on their mettle : they see in so many Churches the same arrogance, hypocrisy and intolerance which they see in their own caste divisions and priestly orders. Humility and love will win, where Pharisaism and mere constitutional propriety or theological correctness will utterly fail.

Christian writers and thinkers should use Hindu religious terminology more abundantly and without fear. This should not frighten or surprise any one conversant with the spread of Christianity in the West, where the thought-moulds and the linguistic expressions of Greek and Roman culture and of the Teutonic races have clothed Christian ideas and truths. I suggest that it is usually those who are ignorant of the thought-forms of the Hindu mind and the vocabularies of the Indian languages, who "see red" in any attempt to naturalize Christianity. While it is true that no human word can convey the full Christian meaning, I venture to state that Hindu terms are excellent vehicles of expression for Christian truths. Few realize the injury done to the Christian cause in India through over-much caution in this respect. Vernacular Christian literature is, on the whole, unreadable. Educated Hindus prefer the English Bible to a translation in their mother tongue. To the less educated, vernacular translations are largely unintelligible. The same is true of hymnals and prayer manuals and Christian books in general. When Christian truths are put into natural indigenous moulds, the Christian apologetic will come to life.

My last word is a constructive proposal. Let us lay hold of great central Hindu ideas and beliefs, practices and institutions—the very foundation and essence of Hinduism—and definitely build Christian philosophy and life with them. Such ideas are Brahman, Maya, Karma, Dharma, Ahinsa, Varnashram, the family system, idolatry, pilgrimage, Moksha, Veda, Yajna, Guru, Avatar and Bhakti. Thus, baptism can be linked to washing in sacred waters. We may not discard the idea of sacrifice, else we can never expound the meaning of the Atonement. Even the idea behind idolatry, longing for the manifestation and accessi-

bility of God, is a preparation for the acceptance of the Incarnation —the express image of the Divine Person. Such study as is advocated is needed, not only for evangelistic purposes, but for the enrichment of the life of the Church itself.

Side-tracking of this necessity has so far ended in futility and frustration. Mere negative criticism or rationalism (whether of the Hindu reformers or of the Christian missionaries) has in the recent past resulted in the releasing in Hinduism of some of its unsuspected revitalising powers, and we witness to-day, a wide-spread, joyous and buoyant renaissance of both popular and higher Hinduism, from Cape Comorin to the Himalayas. To be quite realistic and true to his calling, the Christian must meet the Hindu where he finds him, speaking his language, walking with him on the pilgrim's way in his quest for truth, reality and bliss unspeakable, and so leading him ultimately to Jesus Christ, in whom he will find all these, and much more, in immeasurable degree—even life eternal.

False Faiths

M. M. McKelvey

IN India, false faiths have, in many cases, taken on new life. *Reformed* Hindus, Brahmos, Aryas, who copy Christ's religion "without the power thereof" are fighting our Christ and His Word. The leaders of these false faiths have seen the appeal that He makes to the hungry hearts of *their* followers, and so they are adopting many Christian "forms" in order to hold Hindus from coming out for Christ. Their temple bells tinkle : people come. They have copied our hymns (*vide* "Krishna loves me, this I know, for the Vedas tell me so" !) They chant, they offer prayers aloud to the idol, they even take up an offering and have a sermon.

Roman Catholic priests from Spain and elsewhere are concentrating on India. Among India's 380,000,000, the number of evangelical missionaries has fallen to 5,000 : this against 12,800 priests and nuns who spend most of their strength in drawing little-taught Protestant Christians into the worship of Mary and the Saints,—"little taught," because of fewer missionaries and fewer Indian evangelists. There are great unshepherded flocks of illiterate Christians as well as great unevangelized areas.

"The other day, as my husband was entering a Hindu village, to preach Christ there, he met a Hindu farmer just leaving it, with his oxcart—on business. The farmer could not stop, but he called to my husband : 'We are glad that you have come. None of us in this village has worshipped any idol or god since you were here last year, and we heard what you said about Jesus Christ and what He did for us sinners. And we all want to become Christ's, when we hear more and know enough : Oh, cannot you come oftener ?' "

Men and women who go abroad should be trained to deal with the problems which will face them

Spiritual Therapeutics

"A Correspondent"

IN the May-June issue of *World Dominion*, a Consultant wonders whether the average parson would know what to do with the men and women whose letters, day by day, cause him, the writer, grave concern; and whether the theological colleges which prepare men for the ministry have any knowledge of the real world in which their candidates must minister. Whether the last part of Isaiah is exilic or post-exilic seems to this student and healer of human nature, "somewhat unimportant compared with the tragic realism of men and women who are discovering that the way of transgressors is hard."

The preparation of missionary candidates for work in far lands and among strange peoples has been exercising the minds of many of the leaders of, at least, the smaller societies in these very days. And it seems to me that the doubt in the mind of "Consultant" as to the fitness of the average parson for grappling with the vital problem of life in the homelands is doubly applicable to the fitness of the average missionary who sallies forth to grapple with the problems of life among a people whose whole mental world is poles apart from that in which he has had his roots, and in which he has grown to a more or less fixed maturity.

Yet one looks in vain for any realization of the need for such preparation. To a missionary returning to a far field to take up work among a tribe of primitive savages, the suggestion and offer was made of a three-months' course in elementary anthropology and the approach to the mind of the savage. The answer was: "No thank you; we've got our Bibles. What more do we want?"

Yes, we have our Bibles. And the importance of a profound and understanding grasp of the message of the Bible as the Word of God to men cannot be exaggerated. But is that enough for the task? Is it enough for the physician to have a complete and comprehensive knowledge of pharmacology, while remaining in abysmal ignorance of anatomy and physiology? The idea is ludicrous: yet we spend the precious one or two years that are often all that the missionary candidate can spare, or that the sending Society can allow him, in concentrated study of the Bible and correlated subjects, and no time at all on the life, habits, religion, or thought, of the peoples to whom he carries his message.

Surely the analogy between the man or woman who devotes his or her life to the healing of the body, and the one who proposes an equal lifetime devotion to the healing of the soul, is complete? Each must know something—and the more the better—of the range and use of the means of healing, and have at least an equal knowledge, if that is ever possible, of the object of his ministrations. The would-be physician begins with the study of the human body, its anatomy, physiology, pathology, etc., *then* he comes to pharmacology, and, in his clinical work, learns how to apply the healing art

to those conditions he has come to know and understand.

Not so the would-be healer of souls. With him there is intense preparation of his own mind and intellect. There is intensive study of his *materia medica* (the Bible); but of therapeutics—how to apply his *materia medica*, or of the spiritual anatomy and physiology of the mind and soul of his patient, he is left in sublime ignorance. And if this is true, as our "Consultant" avers, of the average parson in our own land, among a people who, at least, have a common mental background and spiritual heritage, what of the tragedy of the tyro in psychology thrown among a people whose whole social structure, whose mode of thought, whose mental and spiritual values are all so radically different from his own?

IT may take years of bitter failure and unwitting harm, ere a pioneer missionary comes even to realize that such differences exist. And what incalculable damage may be done, and barriers raised, ere he begins to understand the gulf that separates him in all his thinking from those apparently simple savages, or, it may be, peoples of a culture very different from his own, whose habits and ways seem to him so foolish and reprehensible.

The gross ignorance of such conditions on the part of a British official, and his consequent blundering, brought about the Ashanti war, with the death of some thousand members of the British forces, and only God knows how many of the Ashantis. And many an experienced missionary could tell how he himself has blundered; and what tragic errors might have been avoided had the young enthusiast from home come with some realization that the native mind, or the native community was not a blank sheet on which he had only to inscribe his Anglo-Saxon conceptions of what is "correct" in human behaviour.

How difficult it is for us to disentangle the Gospel of Jesus Christ, which is the power of God for men's salvation, from the age-long accretions of custom, habit, and ways of life that go to make up the social structure of our Anglo-Saxon culture. And how hard for the young missionary to grasp the idea that these form no part of his message, and may only prove a hindrance to its acceptance. Much that we consider correct and decent in social intercourse may be repulsive to peoples of a culture other than ours, just as their habits and equally strict code of etiquette may shock our sensibilities. A naked savage may be as true a gentleman, by his tribal standards, as any product of Eton and Oxford; while the product of our Public School and University may appear an ill-mannered boor in the eyes of a Chinese shop-keeper.

Is it too much to hope that, in the great forward movement to take the Gospel to the uttermost parts of the earth, for which we hope and plan in the post-war period, the bearer of God's healing grace for stricken mankind will be given some instruction concerning the mental, spiritual and social world of the people to whom he proposes to bring the remedy for all their sins and sorrows, and the solution of all their human problems? If the Christian message is to be assimilated by the African

for example, it must, as Edwin Smith says, "be translated into the idiom of the African soul."

In that city which the Seer of Patmos saw coming down from God out of Heaven, there were gates which faced to all parts of the earth, and into it "they shall bring the glory and honour of the nations." Let us not, in our ignorance and limited vision, sweep away and destroy much that might go to the enrichment of that City, and which, though strange to our ways of thought, the King may welcome as among the riches and honour of these far-off ones for whom He also died.

A Fateful Alternative

Matthew Arnold has written of one who

> "Took the suffering human race,
> Who read each wound, each weakness clear,
> And struck His finger on the place, and said:
> 'Thou ailest here, and here.'"

That is the whole art of the spiritual diagnostician. He refuses to be bound by the limitations of the *either-or*.

A broken and baffled woman, in a passionate plea to the writer recently said: "You are my last hope. So far as I can see, it means either the streets or the river." She had been let down very badly by an unscrupulous philanderer, and was looking tearfully at the sandy foundations on which the rest of her life would have to be built. The situation seemed hopeless. The only alternative presented to her anguished mind was of the most fateful character. But that was where she needed the calm judgment, the kindly insight and the charitable suggestiveness of one who knew not only the frailties of human flesh, and the vagaries of the human mind, but also the indomitable courage of the human spirit. It was not impossible to point out that the either-or does not exhaust life's possibilities; for if the Christian religion means anything in a world which is more and more practical it means a love that can heal, and a grace that can restore even the pitiful years which the locust has eaten.

Such a consideration raises in a sharp and acute form one pressing question. In practice, are we functioning as quacks or as physicians in the cure of souls? Have we the ability, the gentleness and the skill to diagnose the maladies that assault and afflict the soul? Have we the courage to point to One who reminded His critics that "they that are whole need not a physician, but they that are sick"? That is the crux of the question. Dedicated medical men and discerning clergy and ministers, when acting in sympathetic co-operation, have presented to them at the present time clinical possibilities which are unlimited in their range and sweep. To avail themselves of such possibilities a new technique may be necessary. Old and clumsy methods may have to be abandoned. The spiritual antiseptic may have to give place to the spiritually aseptic—just as the rough and ready methods of primitive surgery were compelled to yield to the highly scientific work of precision which characterizes the activities of the modern operating theatre.

What is of supreme importance to those who would venture into the realm of mental and spiritual healing is the imperishable conviction that the touch of Christ has still its ancient power, and that no word from Him can fruitless fall.

"He died to make men free," and WOMEN too!

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News and Views on the World situation.

The World To-Day—And To-Morrow

Viscount Samuel voices liberal pinion in this country when he ays : " So far as British Liberals re concerned, we would not con-ent, in the supposed name of berty, to Britain marching out of ndia in order that chaos may ush in, with confusion, riots, civil ar, and economic collapse. For hat to be the end of 200 years of eneficent constructive and pacific ritish activity in India, would be n ignominious ending indeed."

Indian Parties.—While it has ong been clear that the Hindu ommunity is split into many olitical parties, it is now also be-oming clear that the Moslem ommunity is similarly split on the resent issue.

South Indian Union.—No efinite progress can yet be re-orded in regard to Church union roposals. Many Indians think hat the matter is being rushed, nd that no harm would be done y letting things lie in abeyance ntil such time as a better spirit an be counted on.

In the Diocese of the Bishop f Dornakal, progress still con-nues to be remarkable. The otal Christian community is now 32,000. There were nearly 9,000 aptized last year.

Bertrand Russell, writing in e *Free World*, says that colonial rritory, until it has reached the age of self-government, should e internationally administered. his might only lead to trouble. he Anglo-French Condominium the Pacific raised many problems. he British system of colonial ad-inistration is the best, but its pace towards self-government should be speeded up.

In "The Fortnightly," we read that the Very Rev. Dr. Inge believes that England has come to the end of her era of greatness. This is the kind of pronouncement that many would expect from the "gloomy Dean," who thus joins the long succession of pessimists who have regularly prophesied the same thing. Dr. Inge (who, to the man in the street was for a time better known, not as a pillar of the Church, but as two columns in the *Evening Standard*), has made great contributions to serious thinking, and often in a most provocative way, but we hope that he will cheer up, because England, or shall we say, Britain, and the British Empire, is only in the early stages of its great contribution to world progress. The prestige of the Empire, or Commonwealth, if that name is preferred, was never so high—and deservedly so. Consciously or unconsciously, Christian principles still govern British policy, and that of the great English-speaking democracy now only a day's journey distant, whose friendship holds a brighter hope than ever for mankind.

If Capitalism is to be replaced by a bureaucratic inhibition of initiative, human progress is at an end. Even dog-racing and horse-racing must also cease, if equality is to be preserved. Sir Ernest Benn, in the *Daily Telegraph*, tells of a worker who left him because a book, the manufacturing cost of which was only 10½d., was priced

at 7/6. The worker was unwilling to be a party to such profiteering, but had she only known it, other costs left the publisher with an actual loss.

Greenland is invaluable for weather forecasts, and its value in the war is so great that there has been some speculation as to whether there are enemy agents secreted there.

Morality has suffered for a long time from an exaltation of the art of lying. Bismarck said : " Nothing is finally true, until officially denied."

In Spain, the problem of food constitutes a continual nightmare to the housewife. The poor must acquiesce in being starved. In their heart two million political prisoners are saying : " Down with Franco ! "

Living Cells Produce Rays : this, it is said, is now established. These waves have been called " M. Waves." It is a weird thought that the human body is a broadcasting system; this opens up a new prospect for the treatment of disease.

Ninety-five per cent. of refugees fit for employment are now helping in the national effort. Britain is being repaid for her hospitality.

The Battle of the Pacific will make a great contribution towards revolutionizing travel after the war, and, economically, Australia and New Zealand will benefit tremendously.

String and Rope, formerly made from manila hemp, grown in the Philippines, are now made from Mexican sisal. This has meant work for thousands of Mexicans.

Research Work is now proceeding in London on a discovery of a Scottish scientist, which is likely to prove to be a greater boon than the sulphanilamide drugs, which have saved innumerable lives in the present war. Only 1.5 per cent. of Russian wounded have died. Immunization from typhoid and smallpox ; serum and blood transfusion, have enormously diminished the death-rate. Does the anti-vivisectionist ever consider that it is a pity to deny animals the privilege of contributing to progress which benefits animals and men ?

Japan's Slogan : " Asia for the Asiatics ! " seen now in its true meaning, has brought millions of Asiatics to rely upon an allied victory. Japan's victories mean her defeat. Willard Price, an authority on Japan, says that Japanese cruelty, rape, murder, looting, torture to force fake confessions, the issue of worthless money, the introduction of opium to weaken populations, the seizure of property, and other outrages have set even her former friends against her.

How can Equilibrium be restored after the war, save by international co-operation ? Research has been stimulated to such an extent that vast changes will disturb the balance of trade and manufacture to an alarming extent ; for example, natural rubber will be replaced largely by the synthetic product. Chemistry, not the Japanese (even if they destroyed the rubber trees in Malaya and the Dutch East Indies) will impoverish the population in rubber growing countries unless international post-war planning can anticipate the situation and provid

a solution, say, by a vast extension in the use of rubber. The world as a whole will be richer, not poorer, but there will be a redistribution of sources of wealth and some gigantic problems to face.

Professor Joad says it is to the effect of prayer upon his life, rather than the discovery of answers to difficulties, that he is prepared to look for proof of the religious hypothesis.

Shipshan Power Station in Quebec will be, when completed, the largest hydro-electric power plant in the world, producing more than two million horse-power: it is thus greater than the Boulder Dam. In a race against time, thousands are toiling with giant steam-shovels to finish the job. This modern miracle, whose quick completion is so vital, reminds us of the remark made by a "nit-wit" when he saw a steam-shovel at work: "But for that modern contraption, scores of men would find employment with pick and shovel." "Yes," said someone who overheard the remark, "and hundreds, if they used teaspoons!"

Literacy in Turkey has risen from 7 to 40 per cent. since the adoption of the Roman script, which is very suitable to the phonetical Turkish language.

Tibetan Mountain Tracks, over which supplies are carried to China, reach the height of 12,000 feet. Only supplies other than military are allowed to pass over this route, but even this is a distinct breach in the Tibetan tradition of keeping the country closed. The bitter weather, difficult transport, and the long, arduous route, beginning at Kalimpong, and running through Lhasa, cannot do much to solve the problem of supplies for China.

Jews in Switzerland.—Many Jews have crossed the borders into Switzerland, and have been placed in camps. A special secretary has been appointed by the Student Christians' Movement to work among the students.

In Angola (Portuguese West Africa) it is calculated that there are about one million people still to be evangelized. Intensive Christian training is needed, and preparation of more literature.

Portugal.—Lisbon is now a great port of call for missionaries. Recently there were nine American missionaries waiting for passages to French Equatorial Africa, on Portuguese ships. Two were bound for India. Their presence in Lisbon is a great stimulus to the Portuguese Christian community there.

Send us Bread or Coffins! ran a recent telegram from Greece, where severe famine conditions prevail and many are dying of starvation. The problem is a difficult one, and help can only reach the people through Red Cross channels.

Halt! A new Church recently organized in Arkansa, U.S.A., calls itself "The non-progressive Christian Church." It must find it difficult to use the ordinary hymnal.

In Belgium the leaders of the Church are once more speaking out. The confiscation of church bells has produced a strong denunciation. The call-up of Belgian labour to help the German war effort has been denounced as contrary to Christian principles. The refusal of the authorities to allow chaplains to go to care for the spiritual needs of conscripted

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workers has also been the subject of protest. This outspoken action has met with the strong approval of the Belgian people.

Integration of Effort with Colonial health plans is being considered by representatives of medical missions and missionary training institutions. If this can be achieved, and the inspiration of Christian ideals conserved, the value of medical missions will be increasing their present great contribution towards a healthy Christian community.

The Rt. Hon. Ernest Brown, M.P., Minister of Health, in the "I confess my Faith" articles which the *Daily Sketch* is publishing, quotes Henry Scougal, an old Scottish divine as having defined religion as "the life of God in the soul of man." Some of Mr. Brown's points are particularly incisive: "the first need of our day is a revival of Christian belief." "There is no home so rich as that where God's name is honoured daily." "There is no book like the Bible." "A Christian man, working out his own salvation in service to God and his neighbours, learns to use all the lovely things of this life without abusing them."

China Speaks.—Dr. Timothy Liu said recently in Shanghai: "Agreed to differ, resolved to love, united to serve" alone will really unite men of all races.

The Challenge of China.—Ninety-nine per cent. of the Chinese people still follow their old faiths. About one million Protestants and three million Roman Catholics form the remaining one per cent. In consequence of the invasion there has been a great reduction of missionaries (formerly 5,700) and national workers (formerly 27,000). Although the Church is mainly drawn from the people, a large proportion of those in higher position, from the Generalissimo downwards, are Christians whose lives are exercising a profound influence. There never has been a time of greater opportunity, but the evangelization of China is a colossal task—an impossible one if left to "workers" only. That every Christian shall be a witnessing Christian is the only hope for this generation in China.

The Last Battle.—Here is a quotation from the *Magazine Digest*: "Pinkley was interviewing the Archbishop of Canterbury. 'In every war,' said the newspaper man, 'we've been told that Britain loses every battle except the last one. Suppose that, in this war, it is reversed: that Britain wins every battle except the last one? What then? . . .' "In that case," replied the Archbishop, 'it just wouldn't be the last battle!'" This snippet from the *Magazine Digest* reminds us of several verses of amusing doggerel that appeared in the *North China Daily News* during the last world war. The writer was a Shanghai business man, who was volunteering for the front. We can remember one or two verses only. Here is one:

"Old England's a puzzle to friend
and to foe;
For trouble she's never prepared,
An adequate army she only can
show
Two years after war is declared.

She's short of munitions and pestered with spies,
Of traitors she harbours a crop,
But, to her enemies' constant surprise,
She always comes out on the top!"

¶ *This world Intelligence Service is essential to ordered progress. Fuller information can be supplied by application to the Survey Department.*

Kingdoms of the World

Alexander McLeish

THE WEST INDIES.

THE French island of **Martinique** is in the news. It is a volcanic island with steep mountains. There is not much level land, and the rivers are many and short. The coast is rugged and dangerous. The island lies in the hurricane area. The climate is not too pleasant.

The island was discovered by Columbus in 1502, and was colonized by the French in 1635. The story of the first fifty years is one of wars with Caribs, English and Dutch, and of internal revolts. Slavery existed for over 160 years.

The population numbered 241,000 in 1940, but recently it has probably decreased. There are some Hindus, Chinese, Annamites and Syrians. The French Whites number about 4,000. Twenty per cent. of the population live in Fort-de-France.

One thousand white planters virtually own the island, and the Plain of Lamentia is monopolized by sugar plantations. Almost all arable land is under cultivation. The sugar is of poor quality and is largely used for rum-making: only 45,000 tons of sugar are exported, as against 4,600,000 gallons of rum. Great quantities of rum are consumed. As the main crop is sugar, not enough food is grown and, therefore, imports of food are necessary. Housing conditions are poor.

Education is fairly well provided for. The population is mainly Roman Catholic, but some French and American evangelical work has been carried on, and the American Bible Society has colporteurs on the island.

The Island of Guadeloupe has an area of 583 square miles, and the surrounding islands, which are dependencies, measure 100 square miles. The French have had possession of Guadeloupe since 1816. The population of this group is over 300,000. The standard of living is low and the principal products are sugar and rum, although bananas, coffee, vanilla and cocoa are also exported. The population is mainly black and Roman Catholic. Many of the people speak English. The Methodists and the Paris Evangelical Missionary Society carry on some work.

The Dutch territory of **Curacao** consists of two groups of islands: (1) Curacao, Aruba and Bonaire, lying off the Venezuelan coast, with a population of over 102,000; (2) St. Martin (half), St. Eustatius and Saba at the other end of the Antilles, 500 miles distant from the first group, with a population of only 4,300. Curacao (population 65,231) and Aruba (30,461) are the most important, being centres of the oil-refining industry.

The Spanish occupied these islands in 1527, and the Dutch drove them out in 1634 in the Southern, and in 1635-40 in the Northern islands. The Spanish regained St. Martin in 1640, but the Dutch and French recovered it in 1648 and divided it peacefully between them.

Negroes and Mulattos constitute between eighty and ninety per cent. of the population. There are some Whites in the Northern islands, and English is the principal language. In the Southern islands, all speak a polyglot language called Papiamento. In Curacao and Aruba immigration to the oil refineries has produced a cosmopolitan population, which has trebled in seventy years. In these islands crude oil from Venezuela and elsewhere is refined.

The Christian population of the territory of the Curacao group is about 90,000, of which over 10,000 are Protestants. Ministers and missionaries are in the proportion of 1 to 6,334 people, or 147 per million, and there is one Protestant Christian to 10.5 of the people in the whole territory. Further evangelization lies with the present Churches, whose revival is the most urgent problem.

The British islands of **Trinidad** and **Tobago** form one colony and Barbados another, and lie off the coast of Venezuela. These, with the Windward Islands Colony, are here taken as one group. Trinidad and Tobago were discovered by Columbus in 1498. Spain tried to colonize Trinidad (1532), but not till 1783 did any great number arrive. It became British in 1802. France, Holland and Great Britain contended long for Tobago, and, although the Dutch were the first to settle there, the Treaty of Paris in 1764 ceded it to Britain.

Nearly half of Trinidad is under cultivation. The remainder, about sixty per cent., consists of forest reserves and waste land. Sugar plantations and cocoa plantations cover a considerable area. The island is well known for its famous pitch lake (114 acres) at La Brea, near which lies the centre of the oil industry. The population of Trinidad is 429,000.

Tobago is a single, mountain mass of volcanic origin, only one-seventh of which is under cultivation. The population is 27,000. The temperature here is rather higher than that of Trinidad (c.77°)

The majority of the inhabitants are natives of the West Indies, but there are also 165,197 East Indians, 5,100 Chinese and 8,000 Europeans. The language is generally English, but Spanish and French are widely spoken. The climate is healthy, but housing conditions are not very good, although improvement is taking place. The sugar industry employs the largest number of labourers, but regular employment is obtainable only in the petroleum and asphalt industries. Unemployment is not so acute as in some of the West Indian islands. Intermittent labour and high costs result in a comparatively low standard of living. Exports include sugar, cacao, grape fruit, coconuts, limes and rum.

Education is carried on in 294 primary schools, of which 47 are Government and 249 assisted. The latter are : Roman Catholic (97) ; Anglican (59) ; United Church of Canada (69) ; African Methodist Episcopal (1) ; Methodist (11) ; Baptist (1). Thirty-four of these schools are on Tobago. There are two Government and four assisted high schools, one of the latter being on Tobago. Affiliated to Government Queen's College are eight denominational colleges.

Port of Spain has been made a deep water harbour, and is on one of the main ocean routes. Pan-American Airways connect up with

all surrounding countries. There are now three U.S.A. defence areas in Trinidad.

Barbados, British since 1627, has the third oldest House of Assembly in the British Empire. The population is 198,023. It has a healthy climate, but suffers frequently from hurricanes. The soil is fertile and is well cultivated. The density of the population (1,189 per square mile) is three or four times greater than on the other islands of this group. The proportions are: 7 per cent. White; 22 per cent. Coloured; 71 per cent. Negro. Products are sugar, arrowroot, ginger and vegetables. Living conditions are far from satisfactory, and the Government is developing a scheme of resettlement on St. Lucia island.

The Windward Islands are of volcanic origin and lie in the Lesser Antilles. Dominica is north of Guadeloupe and Martinique; the others stretch in an unbroken line south of these islands. The Negro population exceeds 65 per cent. The mixed population varies from 17.5 per cent. in Grenada to 31.5 per cent. in Dominica. The Whites are 2.5 per cent. on St. Vincent and 1.5 per cent. on Dominica and Grenada. East Indians are found on St. Vincent (4.5 per cent.) and Grenada (4 per cent.). All these figures are estimates. French and British rivalry mark the history of these islands. Dominica, for example, changed hands fifteen times.

Dominica has a population of 52,738. A geyser, known as Boiling Lake, is intermittently active. Employment and housing conditions are fairly good.

St. Lucia (population 71,222) has a surplus of labour.

Between **St. Vincent** (population 58,381) and **Grenada** (population 90,085) lie 100 small islands and rocks, extending for sixty miles. In St. Vincent, arrowroot and sea-island cotton are the chief products for export. Overcrowding and poor housing are common. Land is expensive and small holdings difficult to obtain.

Grenada, which consists of volcanic rocks, shows no evidence at present of volcanic activity. Cocoa and nutmegs are among the chief products. There is a majority of small proprietors; they labour on the large estates and grow food on their own holdings. The great growth of small proprietors (owing chiefly to the Government's wise plans) has led to an intelligent, clean and energetic people. The Government, too, is to be congratulated on its medical research and welfare work. Normally the island is the most progressive of the Lesser Antilles, but, at present, lack of export facilities is a handicap.

The Grenadines. These islands are partly attached to St. Vincent and partly to Grenada, and are above the average in housing conditions and general prosperity.

All the islands, except Dominica (owing to its mountainous terrain) have good road communications. Steamship lines serve the islands, but there are as yet no direct air services. Primary schools are mainly denominational—Roman Catholic, Anglican, Presbyterian and Methodist. Higher education is provided on three of the islands by Government and private grant-aided schools. It is not possible to determine the pro-

portion of Christians on the various islands of this group, but, speaking of the West Indies generally, the situation may be summed up thus : if the Christians were zealous, there are enough of them to evangelize the islands. The greatest need is a wave of spiritual revival.

The Unevangelized Fields Mission tells of the following incident.

An African "Cure"

IN a time of sickness, an African evangelist went to a neighbouring village in search of healing. After the payment of the requisite sum, the man was given an amulet to wear on his arm, and was told that it would accomplish what he wished. Some days later, when the amulet was opened, it was found to contain : (1) the label from a Portuguese sardine tin ; (2) two half-pages torn from a Kingwana New Testament ; (3) one page from a little Kingwana book of texts, with the preacher's name written on the back ; (4) two pieces torn from a Belgian newspaper published in the country ; (5) four pages from another portion of the Kingwana New Testament. They were all folded tightly together and sewn inside a dirty piece of cloth. No cure was effected!

A life that no fire can destroy

The Church in Flames

IN many countries, both in the East and in the West, the visible structure of the Church of Christ lies in ruins. The organization of its life has been smashed to pieces. Church edifices without number have been burned, or have been confiscated and put to other uses. The symbol of the Church, in the agony of its burning, fiery furnace is Martin Niemoeller. Whether he is alive or dead, whether he conserves the use of his faculties or has lost his reason as a result of the diabolical cruelty of the Gestapo—this faithful minister will live through the ages to come, when the name of his arch-enemy and executioner occupies its place at the side of Nero. On a past occasion, Thomas Mann wrote the preface to a volume of sermons of Pastor Niemoeller. It is a warm and merited eulogy of this prisoner, who has proved himself to be the greatest of the Germans living to-day—the man who arose graceful and bold in defence of the true rights of Jesus Christ and had the courage to proclaim : "My Fuehrer is God !" The burning fiery furnace that could not consume Martin Niemoeller will not be able to consume the Church to which he belongs. For in the Church is contained that abiding life that no fire can destroy ; because God Himself, the God of the burning bush, is in the midst of her.

(Translated from *Renacimiento*, Peru.)

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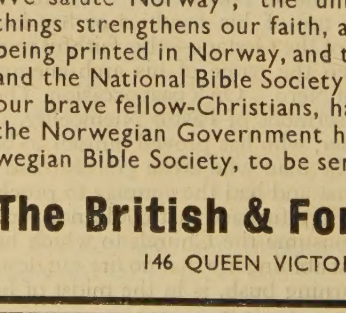
OUR LORD'S COMMAND

"Heal the sick . . . . and say unto them, The Kingdom of God is come nigh unto you."



'We declare it is our highest duty to God and to man to preach God's Word entire and unchanged for our comfort, for guidance in life, and for our salvation after death without regard to those to whom it may be displeasing. Here we stand by God's command servants of the Church. . . . We proclaim the freedom of the Word of God and we declare that we are bound by that Word.'

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The British & Foreign Bible Society

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